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"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIII.—NEW SERIES, No. 901.]

LONDON: WEDNESDAY, FEB. 4, 1863.

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THOMAS WAITE, Secretary (pro tem.).

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THE ANNUAL MEETING of this Institution will be held on FRIDAY, February 13, 1863, at the FREEMASONS' TAVERN, at Four o'clock p.m., when the Report will be read.

Donations will be received by the Honorary Secretary, S. R. Bardoulean, Esq., at the Vaccine House, No. 13, Providence-row, Finsbury-square; or by Dr. Epps, the Medical Director, No. 89, Great Russell-street, Bloomsbury.

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him during the last twenty years, as a Pianoforte Manu-
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N.B.—For a description of C. CADBY'S Pianoforte and
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The unprecedented success attending the importation of this very superior Brandy having induced the advertisement of articles similarly designated, the public is requested to see that each bottle is corked and labelled, and cork branded, "J. G. Marshall," obtainable (Pale or Brown) 4s. each, of most Retailers throughout the kingdom; or One Dozen Cases for 42s., at the Depot, 114, Aldersgate-street, City. Railway carriage paid.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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CONTENTS.

ECCLIASTICAL AFFAIRS:	University of London	88
Church Extension through Ruridecanal Action	Postscript	89
Ecclesiastical Notes	LEADING ARTICLES:	
Bishop Colenso on the Pentateuch	Summary	90
RELIGIOUS INTELLIGENCE:	Popular Demonstrations Against Slave Institutions	90
London Congregational Chapel-Building Society	Death of Lord Lansdowne	91
CORRESPONDENCE:	Sir Morton Peto on Taxation	91
The Union of Denominations	The Emperor of the French and America	92
Cotton Famine, Hincley, — Congregational Relief Fund	Moods and Tenses	92
The English Congregational Chapel-Building Society, and the Members of our Churches	Foreign and Colonial	93
The Presbyterian College, Carmarthen	Death of the Marquis of Lansdowne	95
Clerical Intolerance	Professor Goldwin Smith and the Emancipation Society	95
Negro Emancipation	The Distress in Lancashire Literature	96
	Poetry	99
	Court, Official, &c.	99
	Miscellaneous News	99

Ecclesiastical Affairs.

CHURCH EXTENSION THROUGH RURIDECANAL ACTION.

WE have been favoured with a circular marked "private" (and, considering the name of this journal, not addressed to us, we should judge, inadvertently or by mistake) enclosing a printed Report of Proceedings of a Deputation to the Archbishops of Canterbury and York and the Bishop of London, on the subject of "Church extension through ruridecanal action," and requesting us to transfer the report to our own columns, and to draw our readers' attention by favourable articles to the subjects discussed. The deputation represented the Cambridge Church Defence Association, the Committee of Laymen, the Church Institution, and the Churchwardens' Association. Although limitation of space precludes our giving in *extenso* so lengthy a document, we shall endeavour to submit to our readers a fair account of its general purport, and make such comments upon it, "favourable" or otherwise, as it naturally suggests to our minds.

In the first place, we gather from this Report, that what one gentleman of the Deputation described as "external attacks," another as those "of our opponents," and a third, as those of "fanatics and of hostile religious bodies," have been the incidental occasion, at least, if not the cause, of great advantage to the Established Church. They have roused her from the sleep of indolent self-complacency, and convinced her that "a vigorous effort to increase the supply of spiritual agency, so as to meet the known spiritual wants of the kingdom, is now specially required for the defence of the Church," or, in other words that "it is a duty incumbent on those who have been engaged in Church defence externally, to promote, in every possible way, all that internal activity which is necessary and appropriate to the Established Church of the nation." "The truest method of defence," said the Rev. W. J. Beaumont, M.A., of Trinity College, Cambridge, "would be to strengthen ourselves internally, so that the weaknesses which are manifest to the true-hearted children of the Church should be remedied." It is confessed with much frankness that the "past shortcomings" of the Church have "provoked the unjust and injurious attacks" which have been made upon her—that "Church extension has not kept pace with the growth of the population"—that "through the want of sufficient clerical agency, large extending masses of the people in our great towns have yet to be reached," and that the only way to make the Church of England "more and more popular" is to make it "a still more efficient national institution." Indeed, the Archbishop of Canterbury admitted that "certainly, it has been a reproach to the Church, within the last half-century, that she has not made exertions commensurate with her

position as the Church of the nation." Of course, we claim no gratitude for those aggressive efforts which have opened the eyes of the Church to a sadly neglected duty—but when they are characterised as amounting to "persecution," we cannot but smile and ask by what term we are to describe the insults and injuries which Dissent has immemorially sustained at the hands of the Establishment.

The evil having been brought to light and recognised, the question to be considered is, how it may best be remedied. The "scheme" of Church extension submitted by the Deputation to the heads of the Church, and, we may add, warmly sanctioned by them, embraces the following principles and methods of practical usefulness. 1. Conjoint action of clergy and laity in the work of the Church. 2. Gathering congregations first, and building churches for them afterwards. 3. Making local resources meet, as much as possible, local wants, and that by exclusive reliance on voluntary effort. 4. Ruridecanal organisation, as the most effective machinery to carry out the principles thus indicated as desirable. We offer an observation or two on each of these topics.

All the members of the Deputation, and both the Archbishops as well as the Bishop of London, express their deep sense of the importance of lay co-operation with the clergy, in furthering the work of the Church. The last-mentioned prelate said, "The idea of the Christian Church in all times has been that the clergy and the laity must work together; and if there has been (as I cannot help thinking there must have been) some misunderstanding on this subject, and some fault somewhere in former times amongst us, I am happy to think that the misunderstanding is coming to an end, and that the fault, whatever it was, is being cured." We, too, have noted this novel development of the Church, as by law established, and, incredible as it may seem to those who count us as enemies, have been much gratified thereby. Without committing ourselves to the implied distinction between the clerical order and the lay, we rejoice that, at last, owing to whatever cause, they who "are taught in the word," even in the National Church, are beginning to be alive to the fact that "they who teach" are not invested by the Divine Head with a monopoly of responsibility and duty—that the proper work of the Church, arising out of its relations to the world, has not been devolved exclusively upon such as sustain the ministerial office—and that the Gospel constitutes everyone who receives it a priest on behalf of humanity. The clergy have assumed, and the laity have conceded, a vast deal more in this matter than the spirit of Christianity will warrant—and a simple recognition of the fact that interest, effort, and self-denial in regard to the work of Church extension are a privilege in which all the members of the Church, whether appointed to teach or not, may claim to participate, is, in our judgment, the first and most necessary step towards that ecclesiastical independence and freedom from external, and, as we should call it, foreign control, which it is the object of the Liberation Society to secure for every branch of Christ's Church in these realms. Indeed, it is one of the first fruits of the operations of that society. The clerical body, alarmed by the rapid success of "external aggression," was driven to accept, if not to court, lay co-operation in repelling it—and the laymen thus engaged are naturally enough "impressed with the conviction that it is useless to defend the Church from external aggression, without at the same time seeking to remedy internal defects, and earnestly to develop internal resources."

There is another point on which we can proclaim our cordial concurrence with, and offer our sincerest congratulations to, this Deputation. Possibly, Dissenters themselves might do well to give heed to their practical wisdom. It is this—that in all well-directed effort for extending the boundaries of Christ's Kingdom, search after souls should precede the material arrangements

required for bodily accommodation. "First plant the spiritual Church," said Mr. Antonio Brady, "and the temporal Church will follow as a matter of course." The Archbishop of Canterbury says in reference to this point—"The mode which you propose to adopt, I think, is a wise one; that is to say, of appointing additional clergy before you attempt to build additional churches." The plan suggested by the Deputation is, a careful survey of the locality, the mapping out of a *quasi* legal district where the Church is least efficient, the appointment of a curate to that district, the opening of the most convenient room that can be got for worship and preaching, the collection of a congregation, and, ultimately, the building of a church. It is, undoubtedly, the natural and true method of going to work. It is, in fact, the method by which the despised Nonconformists have gained such a hold upon the people, and one which we devoutly trust they will not be tempted to abandon. Let us have living spiritual energy in the first instance—and it will soon make for itself "a local habitation and a name." But here again, we discern a departure from the habit and wont of the Establishment—a wise descent from her stilted dignity—a development of Christian, as superior to State-Church instincts.

The main principle, however, of the proposed scheme is that "local resources should be made to meet, as much as possible, local wants." Admirable! These gentlemen are already beginning to understand how to work Christian willinghood in such a way as to elicit its extraordinary power. They do not hint at the necessity of Parliamentary grants. Their whole tone implies that they do not think of them, do not feel their need of them. In all their experiments hitherto, they have found the Offertory, that is, weekly contributions laid on the altar, amply sufficient for all purposes. "I may inform your Grace," said Mr. T. W. Marshall, "that in the parish of St. Martin-in-the-Fields, we have tried such a scheme five or six times within the last five or six years, and have raised in the easiest possible manner by it a sum amounting to about 9,000*l*." "Our School Churches," he afterwards added, "are not now sufficient for the wants of the people, and they are themselves collecting funds towards building a permanent church by small weekly subscriptions." Yes! we have said a hundred times that the Church of England has been wholly ignorant of the vein of wealth that she possesses, if she would but substitute the voluntary for the compulsory method. Her legal endowments have been her bane. She will come to see it in time. She is already on the highway to the discovery. And, as she proceeds, she will find, that the less she leans upon law, and the more upon love, the richer will be her gain, not in money alone, but, what is infinitely more valuable, in sympathy, in respect, and in moral power. We, for our part, do not grudge her an atom of the influence which she thus acquires.

The particular plan by which the Deputation desired to make local resources available for local wants was thus described by the Rev. W. Emery:—"That, with the sanction of your Grace and the Bishops of the Church of England, under the superintendence of the Archdeacons, as well as with the aid of the Rural Deans, meetings of clergy and laity should be called in each rural deanery, at which statements of the local wants, and of the probable local resources, should be drawn up and tabulated by a working committee of the deanery, with a view to Church extension afterwards." This, in fact, is the well-devised organisation which is to bring the Church's influence to bear upon every part of the country. No doubt, if energetically worked, it will produce immense effect. The only thing that could mar it, would be any attempt to turn it to political purposes. Regarded as a spiritual effort, we can cordially wish it all the success which its promoters desire.

We are bound, however, to say in conclusion,

that while we cordially approve of the general principles and the particular methods laid down in this scheme of Church extension, we are shocked at the narrow and bitter sectarianism of spirit in which it is intended to be applied. The Rev. W. Emery, in describing an experiment made in the neighbourhood of Cambridge, alluded to the locality in which it was decided to try it, as one "where were a thousand people almost utterly neglected, where Dissent was beginning to rise, and a Dissenting School Chapel erected." He spoke of the room offered by the committee of the Industrial School for the intended Church services, as "capable of holding 160 persons, and, as it happened, close to the Dissenting School Chapel"—and he regarded it as a prime feature of success that, as a result of Church activity, "the Dissenting School Chapel is closed for service, and only used for a school which is diminishing." Mr. A. Brady, describing a similar effort in the deanery of Barking, said, "It is a very hopeful sign that even Dissenters are helping in the good work." And then, as if to show how impossible it was for him to understand an unsectarian desire to extend the Church of Christ, he added, "It is not for me to determine what motive has prompted them, but it is well known that to build a church in a new neighbourhood vastly improves the value of building-land." Appreciative gratitude! Clergy and laity are alike in this respect. The State-Church system has stunted their sympathies. The spirit of ecclesiastical ascendancy poisons their very hearts, and shrivels them up within the narrowest limits. They cannot even say, "He was a good man, and built us a synagogue." They prefer to attribute what is done for them to mercenary motives. Their most sacred law is, "The Jews have no dealings with the Samaritans." Differences of opinion or faith even in non-essentials, are tolerated by law, but not by them. All difference from them is treated as an encroachment on their exclusiveness, and they say, "Master, we saw one casting out devils in Thy name, and we forbade him, because he followed not with us." Poor dwarfed souls, far worthier of pity than of anger, do they expect by the manifestation of such a temper to help on Christ's glorious kingdom, and make it universal? What a pity it is they do not know what to do with the pearls they possess, without using them to gratify their own vanity and jealousy! We commend to them a fresh study of the gospels and epistles. Perhaps it may open their eyes to the truth that "in every age, he that feareth God and worketh righteousness is accepted by Him"—a truth, we make bold to add, that they cannot receive without a complete revolution of their Pharisaical pride and intolerance.

ECCLIASTICAL NOTES.

WHAT is Convocation? This question is likely to assume a very practical importance during the present week. On the same day that the Houses of Parliament assemble for the "despatch of business," Convocation will assemble for the purpose of talk. This is no exaggeration or caricature of its office. An English Churchman has told us that the Church Parliament "is allowed to meet every year, as a matter of form, but is not allowed to do anything." So the Bishop of Lincoln has described it as a purely "deliberative" body, and Archdeacon Denison, having before his eyes the possibility of another suspension of its powers such as occurred when it proceeded to a synodical judgment on Bishop Hoadley's celebrated sermon in 1717, has protested against its being regarded as anything but a "deliberative assembly." The notices of motion, however, that will be before this body on Thursday, seem to indicate that if it is not intended to proceed to legislation, it is intended, if possible, to proceed to judgment on certain ecclesiastical matters which will have all the moral and social, if not the legal effect of declaratory laws. Sixteen subjects are to be formally brought before the Lower House, fifteen of which relate to matters of Church organisation and worship. The first of these is very curious. It is a notice given by the Rev. Sir Henry Thompson in favour of a committee to suggest such changes in the constitution of the House as may "secure to it the confidence of the parochial clergy, of the laity, and the Government." What an admission! A Welsh clergyman, who has apparently been reading the proceedings of the Liberation Society's Conference at Swansea, and is evidently afraid that it will be followed by some practical results, will ask the House to proceed to the Upper House and join with it in an humble address to her Majesty in favour of a reform of the ecclesiastical revenues of Wales. Cathedral reform, missions and missionary bishoprics, church music, hymn-books, the training of candidates for holy orders, and minor subjects, follow. Convocation is likely, therefore, to have its hands full, and the

public will be curious to see the manner in which it will behave itself. These notices indicate that the mind of the Church is fermenting, and that new life is throbbing in its veins. But of what use is life if body and limbs are fettered? Of what use is Convocation, if, to quote the Bishop of Oxford's words, the Church has given up the "great and natural liberties" without which it cannot take action? It is something, however, to see that the members of Convocation, after some six years tentative exercise of their powers, feel at liberty to talk. By-and-bye, perhaps, we shall find some more noble son of the Church crying, as one has already cried, "We must have liberty—not the chains and entanglements of a State protection, which while it embraces kills, and while it flatters poisons, but the freedom of the children of God."

Before all the subjects, however, which we have named above rises one which is likely to engross the most absorbing attention of both Houses of Convocation. This is a motion of Archdeacon Denison's, which, by its nature, takes precedence of all the others. It runs to the effect that the standing orders of the House be suspended in order that Bishop Colenso's book may be taken into consideration. The analysis which we have given of the second part of this book will indicate the kind of discussion which may be expected to follow from this motion. It will be seen that the Bishop has expressed his determination to remain in the Church until the law compels him to leave it. Apart, therefore, from theology, the question will now formally arise whether it is possible to eject him from his bishopric? The highest ecclesiastical lawyers, we believe, have given their opinion to the effect that this is not possible, but it has been suggested that her Majesty in Council may be able to do it. We ourselves doubt this; but it is an interesting question, and one which, in all probability, we shall now see settled. It may be, however, all that will be really done will be what is suggested in the *Record of Monday*—viz., that the bishops and clergy disavow the imputations on their faith and honesty which Dr. Colenso has made in the preface to his new work. Meantime, as the *Liberator* asks, what becomes of the "Bulwark of Orthodoxy" if a Bishop may give expression to what are termed "heretical, infidel, and blasphemous" views, and still remain a Bishop?

There are some four hundred Church-Defence Associations in the kingdom, and the recent proceedings of two of these bodies are now before us. At a meeting at Ayrbridge, the proceedings, though lengthy, were not very remarkable. We find, however, Mr. Prideaux, a barrister, maintaining that, "ecclesiastically speaking, Dissenters had no position in this country." The remainder of the speeches consisted of the usual amount of declamation against the measures supported by the Liberation Society in Parliament. One exception, however. The Rev. Prebendary Fagan, in adverting to money matters, stated that the Church Institution was now 1,000*l.* in debt. At the meeting of the Horsmonden (Kent) Association, Mr. Beresford Hope enlarged, after his customary manner, on all Church topics. With respect to Church-rates, he expressed his opinion that another Church-rate division in Parliament would result in the same tie as before. Very well! We can fight such a battle longer than the Church. Every debate on this question lets light on the character of the Establishment.

The *Guardian* has followed the *Clerical Journal* and the *Standard* in favour of a reform of Church patronage. It takes occasion, from the recent discussions respecting the deficiency and character of candidates for Holy Orders, to suggest that the improbability of obtaining a competent maintenance has some connection with the matter. It, therefore, advocates, first, a reform of the patronage in the hands of the Prime Minister, the Chancellor, the Bishops, and the Chapters. It says that the present system "administers to the aggrandisement of the family or friends of these patrons," and that it is at best but "a decent lottery," while the ecclesiastical patronage is characterised by circumstances which makes it "not wholly unlike the jobbery of political patrons."

Both this journal and the *English Churchman* devote considerable space to the New Year's address of the Liberation Society. The former says:—"Among the storm-birds which hover over the rising waves it would be strange indeed if we missed the emissaries of the Liberation Society. No political organisation is more active or better served; it loses no opportunity for mustering its forces, lets slip no chance of sounding its war-note." Recapitulating the practical measures suggested in this address, it adds:—"These are powerful weapons, and a body which knows so well how to wield them as the Liberation Society can never be regarded as a con-

temptible antagonist." The latter paper prints nearly the whole of the address in full, and "G. F. C." remarks that unless Churchmen will subscribe more liberally for Church-defence purposes "the existence of the National Church is not worth ten years' purchase." For ourselves we should say the reverse, and we doubt whether it would not be worth while for the Liberation Society to subsidise the Church Institution in order to quicken the controversy.

Our readers will see from our Ecclesiastical Intelligence that the effort to eject Professor Godwin from his chair at New College has failed, and that the decision in his favour was a nearly unanimous one. This amounts to an expression of opinion that the decline in the financial position of the college does not owe its origin to any assumed theological disrepute.

While the question of denominational union is being discussed in England, it is not sleeping in Scotland. It has long been thought that the Free and United Presbyterian bodies might be amalgamated. One difficulty in the way arises from the different opinions which the two bodies hold with respect to the State-Church question. Dr. Cairns has this week, at Newcastle, expressed his opinion on this point:—

It absolutely reduces itself to one point—a supposed disagreement as to the power of the civil magistrate in religion. It is undoubtedly the fact that the great majority of United Presbyterians are Voluntaries, while probably the great majority of Free Churchmen hold the Establishment principle, for at least do not hold the opposite. There is no *Regium Donum* received by the Free Church, as in Ireland; no State aid, as in Australia; nor is there the slightest desire or hope of such a thing in the breast of any Free Churchman, but only a more earnest purpose, from year to year, to work out that practical voluntarism which has already effected such wonders. I have long been persuaded that even in regard to theory, though they do differ in regard to the magistrate's power, Free Churchmen and United Presbyterians do not differ so widely as they once thought they did; and the degree to which they have been able to approach in Canada and elsewhere—though I think they might have united there even with less scrupulous care to diminish their differences—is a clear proof that they hold much in common as to what is the magistrate's duty and as to what is not his duty, and might unite, as has been done in these colonies, without the slightest danger of their ecclesiastical action being disturbed by the points about which they would still need to agree to differ. So far as I remember, there has been little, if anything, done by the Free Church Assembly since the disruption to which I or any other Voluntary could take exception; and as little done by the United Presbyterian Synod open to Free Church challenge; nor is there the least prospect of this basis of harmonious action being at all disturbed or narrowed in time to come. I hold, then, that union is practicable upon the present formula in both Churches as to the power of the civil magistrate, and that the understood differences might be safely left to private judgment without any public recognition or legislation whatever.

We need not say to our Northern friends that this question needs careful handling. Union may undoubtedly be desirable, but anarchy itself is preferable to compromising any vital principle. We have no fear, however, that the United Presbyterian will haul down the Voluntary standard one inch from its present position. On the other hand, there are signs, as in Dr. Guthrie's address as Moderator last May, that the Free Church is becoming disposed to hoist such a standard for itself. Walking in the light, it is beginning to see the light. As in most other matters, we must do the will of God before we can thoroughly know it.

BISHOP COLENZO ON THE PENTATEUCH.

PART SECOND.

The second part of Bishop Colenso's work on the Pentateuch and the Book of Joshua was published yesterday, and inasmuch as we have this week reviewed the first part, we deem it timely to give our readers an analysis of this second volume. For our judgment on the merits of the first work, we refer our readers to our columns of "Literature."

The volume opens with a preface extending to thirty-six pages, in which the author criticises the reception of the first part of his work and defends his present ecclesiastical position. On the whole, he expresses his satisfaction with the results of his first publication. He believes that "there will now exist a very general feeling that there is certainly something in the story of the Exodus which needs to be explained," and he is confident that the requisite attention will be given to the further examination of this important subject. He indicates, however, that his work was written mainly for the laity of the Church, to whom he looks for her deliverance from the restraints which have hitherto checked freedom of thought and speech among her members. He was aware, as he had stated, that he had written nothing new, but he believes that his remarks were new to very many of his readers, lay and clerical. They had not, however, been satisfactorily explained, and they are not now. "Having," he says, "carefully considered the various replies which have hitherto been made to my book, I find no occasion to modify its conclusions." That such a work was necessary he proceeds to show from the fact that the doctrine

of a verbal and literal inspiration of the Scriptures is still generally taught in the Church, and there is, therefore, "cause for a united effort to be made by all lovers of truth to break off from the neck of the Church of England the chains of such slavish subjection." Some of the principal criticisms by which his work has been tried are then noticed, and especially the censure that has been passed upon him for the language which he has used with reference to the manner in which the "books of Moses" are referred to in the New Testament. His reply to this is that he has supported the orthodox faith in this matter; and quotes, in proof of the fact, from the work of Dr. Hey, Norrisian Professor of Divinity, for many years in the University of Cambridge, whose work was the text-book set before himself, as one of the subject of examination, by the late Bishop of Ely, who ordained him deacon and priest, and which is still a standard work for Divinity students. In this work ("Lectures on Divinity") Dr. Hey says, "We have now reason to think that no text, or scarcely any, was ever cited or alluded to by our Saviour, but according to the notions of the Jews then present." He repeats that the recognition of the gradual growth of Jesus, as the Son of Man, in human knowledge and science of all kinds, such as that which concerns the question of the age and authorship of the Pentateuch, is perfectly compatible with—rather is absolutely required by—the most orthodox faith in His Divinity, as the Eternal Son of God. Having dismissed the critics, the Bishop states he is naturally most anxious to see what the bishops and doctors of the Church of England will say on the subject of his work, and how they will act. He does not agree with the Bishop of London that a clergyman who doubts or disbelieves in the Church's doctrines should resign his office. He questions whether the bishops themselves believe in some of the statements of the Pentateuch, as, for instance, in the account of the Deluge. What those should do who cannot invent any mental excuse for using the formularies of the Church is, "to omit such words—to disobey the law of the Church on this point, and take the consequences of the act." His view of the nature of subscription is expressed in the following words:—

At the time when we were admitted into her [the Church's] ministry, we heartily believed what we then professed to believe, and we gave our assent and consent to every part of her Liturgy. But we did not bind ourselves to believe thus always, to the end of our lives. God forbid that it should be supposed by any that the Church of England had committed so great a sin, as to bind in this way, for all future time, the very consciences of her clergy. But we engaged in her service, it is true, upon certain conditions, in virtue of which we are subject to her laws, and amenable to her courts in case of disobedience. If, therefore, in obedience to a higher law than that of the National Church, we now feel it necessary to disobey deliberately any one of her directions, we must be prepared of course for the consequences of such an act.

With respect to the Church herself, the Bishop believes that unless wise and liberal measures, suited to the present emergency, are adopted, she is threatened with ruin. He believes that it is only because her hands are tied that her ministers do not now say what they really believe. The clergy "keep back" their thoughts. The chain of subscription is "tightly bound" about their necks. The present system is "hollow," and there is an absolute necessity "for a relaxation of the bonds which fetter" the clergy. The Bishop states that he has received several letters from clergymen describing the miserable state of their minds, and quotes from the letter of a curate, who says that he wishes he "could cease to be a teacher of the Bible." He would "trust God's Truth to take care of itself in the world," and not seek to "prop it up by legal enactments, and fence it round by a system of fines and forfeitures and Church anathemas."

The work which follows is devoted to a critical examination of the Age and Authorship of the Pentateuch. With the exception of a portion of the first chapter, in which the author re-asserts some of the numerical difficulties alluded to in his first book, and replies to the arguments by which he has been met on these points, with a view to prove that the numbers, as stated by him, must be maintained, the whole of the work is of a strictly philological character. It is exceedingly difficult to state the details of its argument, partly from their own nature, but chiefly from the remarkable arrangement of the work, and the author's habit of going backwards and forwards in his subject, so as to leave one with the impression that it is a collection of detached thoughts and criticisms, printed as just they occurred to the writer. With the exception of one portion of the work, the substance of his argument will be seen by most Biblical students to be not new. Nearly all that the Bishop has written has been written before; but not with the same specific purpose, nor, in any single work, with such detailed minuteness of criticism.

The Bishop maintains that Moses did not write the Pentateuch; that it was written by more than one writer; that it could have had no existence until at least some four hundred years after the events which are recorded in its pages; that its contents are contradictory, and in the main not authentic; and that it has no more authority, if so much, than our own Anglo-Saxon Chronicle, which, in purpose, it to some extent resembles. The author seeks to establish these conclusions from a minute philological examination of the Hebrew text, during which some three to four hundred passages of Scripture, in the Pentateuch, and the Books of Joshua, Judges, Chronicles, and the Psalms, are passed under review.

Nearly the whole of the argument, however, is confined to a critical statement of the Elohist and Jehovistic controversy, which, to use the Bishop's own words, is "really the pivot, as it were, upon which it turns." The time and manner when the word Elohim (God) ceased to be used, and the word Jehovah (Lord) was adopted by the writers of the books is the question at issue, a question, however, which is put and argued by the author so as to involve the largest consequences. Other considerations, however, lead him to adopt the conclusion that the Pentateuch is the work of more than one writer. Thus he maintains that the second account of the Creation in Gen. ii. 4—25, together with the story of the Fall (Gen. iii.), is manifestly composed by a different writer altogether from him who wrote the first account in Gen. i.—ii. 3. So in the accounts of the Deluge in Gen. vi. 19—20, and Gen. vii. 23, but the author observes that these and similar matters explain themselves easily when it is observed that the former passage is by the hand of that writer who uses only Elohim, and the latter passage by the hand of the other writer, who uses Jehovah as well as Elohim. The difficulties—all of which have been noticed by the German commentators—relating to the "West wind" in Ex. x. 19, and which arise from a comparison of Deut. xi. 29—30, with Jos. v. 9, and from Gen. xiv. 14, and Deut. xxxiv. 1, with Josh. xix. 47, and Judges xviii. are also stated as reasons for concluding that the first could not have been written so early as Moses, nor the second so early as Joshua. The Bishop, however, does not quite conclude from these and similar contrarieties that Moses never had a real existence. The extent to which his inquiries on this subject carry him are expressed in the following words:—

It is quite possible, and, indeed, as far as our present enquiries have gone, highly probable, that Moses may be an historical character—that is to say, it is probable that legendary stories connected with his name, of some remarkable movement in former days, may have existed among the Hebrew tribes, and these legends may have formed the foundation of the narrative. But this is merely conjectural. The result of our enquiries, as far as we have proceeded, is that such a narrative as that which is contained in the Pentateuch could not have been written in the age of Moses, or for some time afterwards. But this statement does not amount to a denial that the Israelites did leave Egypt, and remain for a time in the wilderness of Sinai, under circumstances which produced a profound impression on the national mind. And, indeed, it is most reasonable to believe that some great event in the ancient history of the Hebrew people, of which a traditionary recollection was retained among them, may have given to the Elohist the idea of his work, and been made by him the basis of his story.—P. 185.

The direct argument on the Elohist and Jehovistic controversy extends over some hundred and twenty pages. It commences with the passage from Exodus vi. 2—8, which begins as follows:—"And God spake unto Moses, and said unto him, I am JEHOVAH. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of the God Almighty (EL SHADDAI) but by my name JEHOVAH was I not known to them." On which Dr. Colenso reminds his readers that it was put into the mouth of Abraham (Gen. xiv. 22), Isaac (xxvi. 22), and Jacob (xxvii. 16), and that it was not only known to these but to a multitude of others—to Eve (iv. i.) and Lamech (v. 29) before the flood, and to Noah after it (ix. 26), as also Sarai, Rebekah, Leah, Rachel, Laban, Bethuel, and even to heathens, as to Abimelech (xxvi. 28). This, however, he considers "is easily explained when we know that different writers were concerned in composing the narrative of the Book of Genesis." An examination of all the proper names in the earlier part of the Old Testament derived respectively from Elohim and Jehovah follows; and a line is attempted to be indicated between the two or more writers. The word "Moriah" (Gen. xxii. 2) stands in the way of the author's conclusions on this subject, and a chapter is devoted to the proof that it could not have been a word compounded with Jehovah. In this he is in especial conflict with Hengstenberg, and he replies to the arguments of that writer at great length. His conclusion is that Mount Gerizim is referred to.

Larger conclusions, however, than this, are drawn from the whole argument. One is, that it is not necessary to believe that the name Jehovah really originated in the way described in Ex. vi. With whom, then, did it originate? Having come to the conclusion, from the evidence adduced, that the Pentateuch must have been written at a time later than the age of Moses or Joshua, Dr. Colenso arrives at the conclusion that the Elohist writer of the books was the prophet Samuel. He remarks on the fact that Samuel did occupy himself with historical labours, and supposes that he may have been aided by the "sons of the prophets." He admits, however, that "while there are very strong reasons for ascribing the Elohist document which forms the groundwork of these books, certainly to the age, and therefore, probably also to the hand of Samuel, yet that is a question merely of probability."

The ground which Dr. Colenso has hitherto gone over will be pretty familiar to Biblical students. Not so, however, the special argument by which he seeks to support his conclusions from a critical examination of the Book of Psalms. Into the whole of this book he extends—what has not been done before—the Elohist and Jehovistic inquiry. The object of this inquiry is to prove that the Elohist portion of the Pentateuch must have been written at the same period that the earlier Psalms of David were written. Having already endeavoured to establish the conclusion that in the Pentateuch and Book of Joshua, as soon as the name Jehovah is

proclaimed, it appears constantly in every page as the ruling name, he follows the conclusion up by a table the results of which establish the fact with respect to all the historical books from Exodus to the Second Book of Kings. The Five Books of Psalms are tried by the same theory. With regard to the earliest Psalms Dr. Colenso observes that David does not "make use of the name Jehovah as freely as we should expect him to use it, from what we find in the Pentateuch"—as freely, that is to say, as if the name had been historically the familiar name of the Almighty. But when, from intimacy with Samuel, he became familiar with it, it began to be used more freely. The following are the results of the author's philological statistics on this subject:—

Book I. contains Jehovah four times to Elohim once.
Book II. contains Elohim six times to Jehovah once.
Book III. (Psalms of Asaph) contains Elohim four times to Jehovah once.
Book III. (other Psalms) contains Jehovah three times to Elohim once.
Book IV. contains Jehovah four times to Elohim once.
Book V. contains Jehovah seven times to Elohim once.

His inference from these results, and the argument by which they are supported, is that the word Jehovah had been but "newly formed, or at least newly adopted and introduced, by some great, wise, and patriotic master-mind—very probably Samuel—at the time when David came to the throne, with the special purpose, probably, of consolidating and maintaining the civil and religious unity of the Hebrew tribes, under the experiment of a new kingdom."

Some incidental conclusions, separately argued, accompany the general one, as, for instance, that the Song of Deborah must have been written after Ps. lxxviii., and is probably only a "Lay of Ancient Israel"; that Joshua was "only a mythical or perhaps legendary personage, whose second name, confounded with Jehovah, certainly originated in an age not earlier than that of Samuel," and so on.

In the "Summary of the Results" of this part of his work the author defends his general theory against modern critics, and boldly attacks the writers of "Aids to Faith," and in his concluding remarks avows that his conclusions must be accepted, at any cost or sacrifice, because "the truth" requires it. What these conclusions are he is most careful to recapitulate. He thus describes how the idea of such a book might have grown in Samuel's mind, premising that there is not the slightest reason to suppose that he ever professed to be recording infallible truth, or even actual historical truth. He regards him as a great religious statesman speaking for God, teaching the people in his "life-like" story, in "a series of parables based on legendary facts, but pregnant with holy instruction for all ages, according to the views of a devout religious man of those days." He does not believe that the book was generally known until hundreds of years afterwards. He still regards it, however, as "the best of books," and remarks that while "the Bible is not 'God's Word,' assuredly God's Word will be heard in the Bible."

The author throughout this work makes copious references to and quotations from the works of modern German scholars, such as Keil, Hengstenberg, Ewald, Beek, and Hupfeld. English scholars are referred to more sparingly. He is generally in agreement with the most "advanced" of the writers named, excepting in treating of the Psalms, where he usually defers to the authority of Hengstenberg.

A "Third Part" of this work is promised, in which the author says he shall endeavour to assign the different parts of the Book of Genesis to their respective writers.

THE NEW AFRICAN BISHOPS, the Rev. W. Tozer, for Central Africa, and the Rev. A. Twells, for Southern Africa, were consecrated on Monday in Westminster Abbey by the Archbishop of Canterbury with the usual ceremonial. The Bishop of Oxford preached the sermon.

THE REV. J. SELLA MARTIN, the celebrated young coloured minister, of Boston, United States, well known for his eloquent orations on the American crisis, delivered in England some eighteen months ago, arrived at Liverpool by the Asia on the 29th. We understand he has been invited to take the pastorate of a church in the suburbs of London.—Morning Star.

THE CHAPLAINCY OF THE HOUSE OF COMMONS.—The Speaker has conferred the Chaplaincy of the House of Commons, vacant by the death of Archdeacon Drury, on the Rev. Charles Merivale, rector of Lawford, Essex, author of "The History of the Romans under the Empire," and brother of Mr. Herman Merivale, Under Secretary of State for India.—Observer.

NONCONFORMISTS AND THE EAST KENT ELECTION.—A Kentish correspondent writes:—"As one of the committee for securing the return of Sir E. C. Dering, and an active canvasser, I think it is only right to inform you that that gentleman is indebted to the Nonconformist portion of the electors for the very ready and unanimous support which they tendered to him, against the almost unanimous (excepting five) opposition of the Established clergy."—Liberator.

MUNIFICENT BEQUESTS.—By the death of Mrs. Scott, widow of John Scott, Esq., the following societies will receive large bequests:—The Church Missionary Society, the British and Foreign Bible

that while we cordially approve of the general principles and the particular methods laid down in this scheme of Church extension, we are shocked at the narrow and bitter sectarianism of spirit in which it is intended to be applied. The Rev. W. Emery, in describing an experiment made in the neighbourhood of Cambridge, alluded to the locality in which it was decided to try it, as one "where were a thousand people almost utterly neglected, where Dissent was beginning to rise, and a Dissenting School Chapel erected." He spoke of the room offered by the committee of the Industrial School for the intended Church services, as "capable of holding 150 persons, and, as it happened, close to the Dissenting School Chapel"—and he regarded it as a prime feature of success that, as a result of Church activity, "the Dissenting School Chapel is closed for service, and only used for a school which is diminishing." Mr. A. Brady, describing a similar effort in the deanery of Barking, said, "It is a very hopeful sign that even Dissenters are helping in the good work." And then, as if to show how impossible it was for him to understand an unsectarian desire to extend the Church of Christ, he added, "It is not for me to determine what motive has prompted them, but it is well known that to build a church in a new neighbourhood vastly improves the value of building-land." Appreciative gratitude! Clergy and laity are alike in this respect. The State-Church system has stunted their sympathies. The spirit of ecclesiastical ascendancy poisons their very hearts, and shrivels them up within the narrowest limits. They cannot even say, "He was a good man, and built us a synagogue." They prefer to attribute what is done for them to mercenary motives. Their most sacred law is, "The Jews have no dealings with the Samaritans." Differences of opinion or faith even in non-essentials, are tolerated by law, but not by them. All difference from them is treated as an encroachment on their exclusiveness, and they say, "Master, we saw one casting out devils in Thy name, and we forbid him, because he followed not with us." Poor dwarfed souls, far worthier of pity than of anger, do they expect by the manifestation of such a temper to help on Christ's glorious kingdom, and make it universal? What a pity it is they do not know what to do with the pearls they possess, without using them to gratify their own vanity and jealousy! We commend to them a fresh study of the gospels and epistles. Perhaps it may open their eyes to the truth that "in every age, he that feareth God and worketh righteousness is accepted by Him"—a truth, we make bold to add, that they cannot receive without a complete revolution of their Pharisaical pride and intolerance.

ECCELESIASTICAL NOTES.

WHAT is Convocation? This question is likely to assume a very practical importance during the present week. On the same day that the Houses of Parliament assemble for the "despatch of business," Convocation will assemble for the purpose of talk. This is no exaggeration or caricature of its office. An English Churchman has told us that the Church Parliament "is allowed to meet every year, as a matter of form, but is not allowed to do anything." So the Bishop of Lincoln has described it as a purely "deliberative" body, and Archdeacon Denison, having before his eyes the possibility of another suspension of its powers such as occurred when it proceeded to a synodical judgment on Bishop Hoadley's celebrated sermon in 1717, has protested against its being regarded as anything but a "deliberative assembly." The notices of motion, however, that will be before this body on Thursday, seem to indicate that if it is not intended to proceed to legislation, it is intended, if possible, to proceed to judgment on certain ecclesiastical matters which will have all the moral and social, if not the legal effect of declaratory laws. Sixteen subjects are to be formally brought before the Lower House, fifteen of which relate to matters of Church organisation and worship. The first of these is very curious. It is a notice given by the Rev. Sir Henry Thompson in favour of a committee to suggest such changes in the constitution of the House as may "secure to it the confidence of the parochial clergy, of the laity, and the Government." What an admission! A Welsh clergyman, who has apparently been reading the proceedings of the Liberation Society's Conference at Swansea, and is evidently afraid that it will be followed by some practical results, will ask the House to proceed to the Upper House and join with it in an humble address to her Majesty in favour of a reform of the ecclesiastical revenues of Wales. Cathedral reform, missions and missionary bishoprics, church music, hymn-books, the training of candidates for holy orders, and minor subjects, follow. Convocation is likely, therefore, to have its hands full, and the

public will be curious to see the manner in which it will behave itself. These notices indicate that the mind of the Church is fermenting, and that new life is throbbing in its veins. But of what use is life if body and limbs are fettered? Of what use is Convocation, if, to quote the Bishop of Oxford's words, the Church has given up the "great and natural liberties" without which it cannot take action? It is something, however, to see that the members of Convocation, after some six years tentative exercise of their powers, feel at liberty to talk. By-and-bye, perhaps, we shall find some more noble son of the Church crying, as one has already cried, "We must have liberty—not the chains and entanglements of a State protection, which while it embraces kills, and while it flatters poisons, but the freedom of the children of God."

Before all the subjects, however, which we have named above rises one which is likely to engross the most absorbing attention of both Houses of Convocation. This is a motion of Archdeacon Denison's, which, by its nature, takes precedence of all the others. It runs to the effect that the standing orders of the House be suspended in order that Bishop Colenso's book may be taken into consideration. The analysis which we have given of the second part of this book will indicate the kind of discussion which may be expected to follow from this motion. It will be seen that the Bishop has expressed his determination to remain in the Church until the law compels him to leave it. Apart, therefore, from theology, the question will now formally arise whether it is possible to eject him from his bishopric? The highest ecclesiastical lawyers, we believe, have given their opinion to the effect that this is not possible, but it has been suggested that her Majesty in Council may be able to do it. We ourselves doubt this; but it is an interesting question, and one which, in all probability, we shall now see settled. It may be, however, all that will be really done will be what is suggested in the *Record of Monday*—viz., that the bishops and clergy disavow the imputations on their faith and honesty which Dr. Colenso has made in the preface to his new work. Meantime, as the *Liberator* asks, what becomes of the "Bulwark of Orthodoxy" if a Bishop may give expression to what are termed "heretical, infidel, and blasphemous" views, and still remain a Bishop?

There are some four hundred Church-Defence Associations in the kingdom, and the recent proceedings of two of these bodies are now before us. At a meeting at Ayrbridge, the proceedings, though lengthy, were not very remarkable. We find, however, Mr. Prideaux, a barrister, maintaining that, "ecclesiastically speaking, Dissenters had no position in this country." The remainder of the speeches consisted of the usual amount of declamation against the measures supported by the Liberation Society in Parliament. One exception, however. The Rev. Prebendary Fagan, in adverting to money matters, stated that the Church Institution was now 1,000*l.* in debt. At the meeting of the Horsmonden (Kent) Association, Mr. Beresford Hope enlarged, after his customary manner, on all Church topics. With respect to Church-rates, he expressed his opinion that another Church-rate division in Parliament would result in the same tie as before. Very well! We can fight such a battle longer than the Church. Every debate on this question lets light on the character of the Establishment.

The *Guardian* has followed the *Clerical Journal* and the *Standard* in favour of a reform of Church patronage. It takes occasion, from the recent discussions respecting the deficiency and character of candidates for Holy Orders, to suggest that the improbability of obtaining a competent maintenance has some connection with the matter. It, therefore, advocates, first, a reform of the patronage in the hands of the Prime Minister, the Chancellor, the Bishops, and the Chapters. It says that the present system "administers to the aggrandisement of the family or friends of these patrons," and that it is at best but "a decent lottery," while the ecclesiastical patronage is characterised by circumstances which makes it "not wholly unlike the jobbery of political patrons."

Both this journal and the *English Churchman* devote considerable space to the New Year's address of the Liberation Society. The former says:—"Among the storm-birds which hover over the rising waves it would be strange indeed if we missed the emissaries of the Liberation Society. No political organisation is more active or better served; it loses no opportunity for mustering its forces, lets slip no chance of sounding its war-note."—Recapitulating the practical measures suggested in this address, it adds:—"These are powerful weapons, and a body which knows so well how to wield them as the Liberation Society can never be regarded as a con-

temptible antagonist." The latter paper prints nearly the whole of the address in full, and "G. F. C." remarks that unless Churchmen will subscribe more liberally for Church-defence purposes "the existence of the National Church is not worth ten years' purchase." For ourselves we should say the reverse, and we doubt whether it would not be worth while for the Liberation Society to subsidise the Church Institution in order to quicken the controversy.

Our readers will see from our Ecclesiastical Intelligence that the effort to eject Professor Godwin from his chair at New College has failed, and that the decision in his favour was a nearly unanimous one. This amounts to an expression of opinion that the decline in the financial position of the college does not owe its origin to any assumed theological disrepute.

While the question of denominational union is being discussed in England, it is not sleeping in Scotland. It has long been thought that the Free and United Presbyterian bodies might be amalgamated. One difficulty in the way arises from the different opinions which the two bodies hold with respect to the State-Church question. Dr. Cairns has this week, at Newcastle, expressed his opinion on this point:—

It absolutely reduces itself to one point—a supposed disagreement as to the power of the civil magistrate in religion. It is undoubtedly the fact that the great majority of United Presbyterians are Voluntaries, while probably the great majority of Free Churchmen hold the Establishment principle, or at least do not hold the opposite. There is no *Regium Donum* received by the Free Church, as in Ireland; no State aid, as in Australia; nor is there the slightest desire or hope of such a thing in the breast of any Free Churchman, but only a more earnest purpose, from year to year, to work out that practical voluntarism which has already effected such wonders. I have long been persuaded that even in regard to theory, though they do differ in regard to the magistrate's power, Free Churchmen and United Presbyterians do not differ so widely as they once thought they did; and the degree to which they have been able to approach in Canada and elsewhere—though I think they might have united there even with less scrupulous care to diminish their differences—is a clear proof that they hold much in common as to what is the magistrate's duty and as to what is not his duty, and might unite, as has been done in these colonies, without the slightest danger of their ecclesiastical action being disturbed by the points about which they would still need to agree to differ. So far as I remember, there has been little, if anything, done by the Free Church Assembly since the disruption to which I or any other Voluntary could take exception; and as little done by the United Presbyterian Synod open to Free Church challenge; nor is there the least prospect of this basis of harmonious action being at all disturbed or narrowed in time to come. I hold, then, that union is practicable upon the present formula in both Churches as to the power of the civil magistrate, and that the understood differences might be safely left to private judgment without any public recognition or legislation whatever.

We need not say to our Northern friends that this question needs careful handling. Union may undoubtedly be desirable, but anarchy itself is preferable to compromising any vital principle. We have no fear, however, that the United Presbyterian will haul down the Voluntary standard one inch from its present position. On the other hand, there are signs, as in Dr. Guthrie's address as Moderator last May, that the Free Church is becoming disposed to hoist such a standard for itself. Walking in the light, it is beginning to see the light. As in most other matters, we must do the will of God before we can thoroughly know it.

BISHOP COLENZO ON THE PENTATEUCH.

PART SECOND.

The second part of Bishop Colenso's work on the Pentateuch and the Book of Joshua was published yesterday, and inasmuch as we have this week reviewed the first part, we deem it timely to give our readers an analysis of this second volume. For our judgment on the merits of the first work, we refer our readers to our columns of "Literature."

The volume opens with a preface extending to thirty-six pages, in which the author criticises the reception of the first part of his work and defends his present ecclesiastical position. On the whole, he expresses his satisfaction with the results of his first publication. He believes that "there will now exist a very general feeling that there is certainly something in the story of the Exodus which needs to be explained," and he is confident that the requisite attention will be given to the further examination of this important subject. He indicates, however, that his work was written mainly for the laity of the Church, to whom he looks for her deliverance from the restraints which have hitherto checked freedom of thought and speech among her members. He was aware, as he had stated, that he had written nothing new, but he believes that his remarks were new to very many of his readers, lay and clerical. They had not, however, been satisfactorily explained, and they are not now. "Having," he says, "carefully considered the various replies which have hitherto been made to my book, I find no occasion to modify its conclusions." That such a work was necessary he proceeds to show from the fact that the doctrine

of a verbal and literal inspiration of the Scriptures is still generally taught in the Church, and there is, therefore, "cause for a united effort to be made by all lovers of truth to break off from the neck of the Church of England the chains of such slavish subjection." Some of the principal criticisms by which his work has been tried are then noticed, and especially the censure that has been passed upon him for the language which he has used with reference to the manner in which the "books of Moses" are referred to in the New Testament. His reply to this is that he has supported the orthodox faith in this matter; and quotes, in proof of the fact, from the work of Dr. Hays, Norrisian Professor of Divinity, for many years in the University of Cambridge, whose work was the text-book set before himself, as one of the subject of examination, by the late Bishop of Ely, who ordained him deacon and priest, and which is still a standard work for Divinity students. In this work ("Lectures on Divinity") Dr. Hays says, "We have now reason to think that no text, or scarcely any, was ever cited or alluded to by our Saviour, but according to the notions of the Jews then present." He repeats that the recognition of the gradual growth of Jesus, as the Son of Man, in human knowledge and science of all kinds, such as that which concerns the question of the age and authorship of the Pentateuch, is perfectly compatible with—rather is absolutely required by—the most orthodox faith in His Divinity, as the Eternal Son of God. Having dismissed the critics, the Bishop states he is naturally most anxious to see what the bishops and doctors of the Church of England will say on the subject of his work, and how they will act. He does not agree with the Bishop of London that a clergyman who doubts or disbelieves in the Church's doctrines should resign his office. He questions whether the bishops themselves believe in some of the statements of the Pentateuch, as, for instance, in the account of the Deluge. What those should do who cannot invent any mental excuse for using the formularies of the Church is, "to omit such words—to disobey the law of the Church on this point, and take the consequences of the act." His view of the nature of subscription is expressed in the following words:—

At the time when we were admitted into her [the Church's] ministry, we heartily believed what we then professed to believe, and we gave our assent and consent to every part of her Liturgy. But we did not bind ourselves to believe thus always, to the end of our lives. God forbid that it should be supposed by any that the Church of England had committed so great a sin, as to bind in this way, for all future time, the very consciences of her clergy. But we engaged in her service, it is true, upon certain conditions, in virtue of which we are subject to her laws, and amenable to her courts in case of disobedience. If, therefore, in obedience to a higher law than that of the National Church, we now feel it necessary to disobey deliberately any one of her directions, we must be prepared of course for the consequences of such an act.

With respect to the Church herself, the Bishop believes that unless wise and liberal measures, suited to the present emergency, are adopted, she is threatened with ruin. He believes that it is only because her hands are tied that her ministers do not now say what they really believe. The clergy "keep back" their thoughts. The chain of subscription is "tightly bound" about their necks. The present system is "hollow," and there is an absolute necessity "for a relaxation of the bonds which fetter" the clergy. The Bishop states that he has received several letters from clergymen describing the miserable state of their minds, and quotes from the letter of a curate, who says that he wishes he "could cease to be a teacher of the Bible." He would "trust God's Truth to take care of itself in the world," and not seek to "prop it up by legal enactments, and fence it round by a system of fines and forfeitures and Church anathemas."

The work which follows is devoted to a critical examination of the Age and Authorship of the Pentateuch. With the exception of a portion of the first chapter, in which the author re-asserts some of the numerical difficulties alluded to in his first book, and replies to the arguments by which he has been met on these points, with a view to prove that the numbers, as stated by him, must be maintained, the whole of the work is of a strictly philological character. It is exceedingly difficult to state the details of its argument, partly from their own nature, but chiefly from the remarkable arrangement of the work, and the author's habit of going backwards and forwards in his subject, so as to leave one with the impression that it is a collection of detached thoughts and criticisms, printed as just they occurred to the writer. With the exception of one portion of the work, the substance of his argument will be seen by most Biblical students to be not new. Nearly all that the Bishop has written has been written before; but not with the same specific purpose, nor, in any single work, with such detailed minuteness of criticism.

The Bishop maintains that Moses did not write the Pentateuch; that it was written by more than one writer; that it could have had no existence until at least some four hundred years after the events which are recorded in its pages; that its contents are contradictory, and in the main not authentic; and that it has no more authority, if so much, than our own Anglo-Saxon Chronicle, which, in purpose, it to some extent resembles. The author seeks to establish these conclusions from a minute philological examination of the Hebrew text, during which some three to four hundred passages of Scripture, in the Pentateuch, and the Books of Joshua, Judges, Chronicles, and the Psalms, are passed under review.

Nearly the whole of the argument, however, is confined to a critical statement of the Elohist and Jehovistic controversy, which, to use the Bishop's own words, is "really the pivot, as it were, upon which it turns." The time and manner when the word Elohim (God) ceased to be used, and the word Jehovah (Lord) was adopted by the writers of the books is the question at issue, a question, however, which is put and argued by the author so as to involve the largest consequences. Other considerations, however, lead him to adopt the conclusion that the Pentateuch is the work of more than one writer. Thus he maintains that the second account of the Creation in Gen. ii. 4-25, together with the story of the Fall (Gen. iii.), is manifestly composed by a different writer altogether from him who wrote the first account in Gen. i.—ii. 3. So in the accounts of the Deluge in Gen. vi. 19-20, and Gen. vii. 23, but the author observes that these and similar matters explain themselves easily when it is observed that the former passage is by the hand of that writer who uses only Elohim, and the latter passage by the hand of the other writer, who uses Jehovah as well as Elohim. The difficulties—all of which have been noticed by the German commentators—relating to the "West wind" in Ex. x. 19, and which arise from a comparison of Deut. xi. 29-30, with Jos. v. 9, and from Gen. xiv. 14, and Deut. xxxiv. 1, with Josh. xix. 47, and Judges xviii. are also stated as reasons for concluding that the first could not have been written so early as Moses, nor the second so early as Joshua. The Bishop, however, does not quite conclude from these and similar contrarieties that Moses never had a real existence. The extent to which his inquiries on this subject carry him are expressed in the following words:—

It is quite possible, and, indeed, as far as our present enquiries have gone, highly probable, that Moses may be an historical character—that is to say, it is probable that legendary stories connected with his name, of some remarkable movement in former days, may have existed among the Hebrew tribes, and these legends may have formed the foundation of the narrative. But this is merely conjectural. The result of our enquiries, as far as we have proceeded, is that such a narrative as that which is contained in the Pentateuch could not have been written in the age of Moses, or for some time afterwards. But this statement does not amount to a denial that the Israelites did leave Egypt, and remain for a time in the wilderness of Sinai, under circumstances which produced a profound impression on the national mind. And, indeed, it is most reasonable to believe that some great event in the ancient history of the Hebrew people, of which a traditional recollection was retained among them, may have given to the Elohist the idea of his work, and been made by him the basis of his story.—P. 185.

The direct argument on the Elohist and Jehovistic controversy extends over some hundred and twenty pages. It commences with the passage from Exodus vi. 2-8, which begins as follows:—"And God spake unto Moses, and said unto him, I am JEHOVAH. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of the God Almighty (EL SHADDAI) but by my name JEHOVAH was I not known to them." On which Dr. Colenso reminds his readers that it was put into the mouth of Abraham (Gen. xiv. 22), Isaac (xxvi. 22), and Jacob (xxvii. 16), and that it was not only known to these but to a multitude of others—to Eve (iv. 1) and Lamech (v. 29) before the flood, and to Noah after it (ix. 26), as also Sarai, Rebekah, Leah, Rachel, Laban, Bethuel, and even to heathens, as to Abimelech (xxvi. 28). This, however, he considers "is easily explained when we know that different writers were concerned in composing the narrative of the Book of Genesis." An examination of all the proper names in the earlier part of the Old Testament derived respectively from Elohim and Jehovah follows; and a line is attempted to be indicated between the two or more writers. The word "Moriah" (Gen. xxii. 2) stands in the way of the author's conclusions on this subject, and a chapter is devoted to the proof that it could not have been a word compounded with Jehovah. In this he is in especial conflict with Hengstenberg, and he replies to the arguments of that writer at great length. His conclusion is that Mount Gerizim is referred to.

Larger conclusions, however, than this, are drawn from the whole argument. One is, that it is not necessary to believe that the name Jehovah really originated in the way described in Ex. vi. With whom, then, did it originate? Having come to the conclusion, from the evidence adduced, that the Pentateuch must have been written at a time later than the age of Moses or Joshua, Dr. Colenso arrives at the conclusion that the Elohist writer of the books was the prophet Samuel. He remarks on the fact that Samuel did occupy himself with historical labours, and supposes that he may have been aided by the "sons of the prophets." He admits, however, that "while there are very strong reasons for ascribing the Elohist document which forms the groundwork of these books, certainly to the age, and therefore, probably also to the hand of Samuel, yet that is a question merely of probability."

The ground which Dr. Colenso has hitherto gone over will be pretty familiar to Biblical students. Not so, however, the special argument by which he seeks to support his conclusions from a critical examination of the Book of Psalms. Into the whole of this book he extends—what has not been done before—the Elohist and Jehovistic inquiry. The object of this inquiry is to prove that the Elohist portion of the Pentateuch must have been written at the same period that the earlier Psalms of David were written. Having already endeavoured to establish the conclusion that in the Pentateuch and Book of Joshua, as soon as the name Jehovah is

proclaimed, it appears constantly in every page as the ruling name, he follows the conclusion up by a table the results of which establish the fact with respect to all the historical books from Exodus to the Second Book of Kings. The Five Books of Psalms are tried by the same theory. With regard to the earliest Psalms Dr. Colenso observes that David does not "make use of the name Jehovah as freely as we should expect him to use it, from what we find in the Pentateuch"—as freely, that is to say, as if the name had been historically the familiar name of the Almighty. But when, from intimacy with Samuel, he became familiar with it, it began to be used more freely. The following are the results of the author's philological statistics on this subject:—

Book I. contains Jehovah four times to Elohim once.
Book II. contains Elohim six times to Jehovah once.
Book III. (Psalms of Asaph) contains Elohim four times to Jehovah once.
Book III. (other Psalms) contains Jehovah three times to Elohim once.
Book IV. contains Jehovah four times to Elohim once.
Book V. contains Jehovah seven times to Elohim once.

His inference from these results, and the argument by which they are supported, is that the word Jehovah had been but "newly formed, or at least newly adopted and introduced, by some great, wise, and patriotic master-mind—very probably Samuel—at the time when David came to the throne, with the special purpose, probably, of consolidating and maintaining the civil and religious unity of the Hebrew tribes, under the experiment of a new kingdom."

Some incidental conclusions, separately argued, accompany the general one, as, for instance, that the Song of Deborah must have been written after Psa. lxviii., and is probably only a "Lay of Ancient Israel"; that Joshua was "only a mythical or perhaps legendary personage, whose second name, confounded with Jehovah, certainly originated in an age not earlier than that of Samuel," and so on.

In the "Summary of the Results" of this part of his work the author defends his general theory against modern critics, and boldly attacks the writers of "Aids to Faith," and in his concluding remarks avows that his conclusions must be accepted, at any cost or sacrifice, because "the truth" requires it. What these conclusions are he is most careful to recapitulate. He thus describes how the idea of such a book might have grown in Samuel's mind, premising that there is not the slightest reason to suppose that he ever professed to be recording infallible truth, or even actual historical truth. He regards him as a great religious statesman speaking for God, teaching the people in his "life-like" story, in "a series of parables based on legendary facts, but pregnant with holy instruction for all ages, according to the views of a devout religious man of those days." He does not believe that the book was generally known until hundreds of years afterwards. He still regards it, however, as "the best of books," and remarks that while "the Bible is not 'God's Word,' assuredly God's Word will be heard in the Bible."

The author throughout this work makes copious references to and quotations from the works of modern German scholars, such as Keil, Hengstenberg, Ewald, Beek, and Hupfeld. English scholars are referred to more sparingly. He is generally in agreement with the most "advanced" of the writers named, excepting in treating of the Psalms, where he usually defers to the authority of Hengstenberg.

A "Third Part" of this work is promised, in which the author says he shall endeavour to assign the different parts of the Book of Genesis to their respective writers.

THE NEW AFRICAN BISHOPS, the Rev. W. Tozer, for Central Africa, and the Rev. A. Twells, for Southern Africa, were consecrated on Monday in Westminster Abbey by the Archbishop of Canterbury with the usual ceremonial. The Bishop of Oxford preached the sermon.

THE REV. J. SELLA MARTIN, the celebrated young coloured minister, of Boston, United States, well known for his eloquent orations on the American crisis, delivered in England some eighteen months ago, arrived at Liverpool by the Asia on the 29th. We understand he has been invited to take the pastorate of a church in the suburbs of London.—Morning Star.

THE CHAPLAINCY OF THE HOUSE OF COMMONS.—The Speaker has conferred the Chaplaincy of the House of Commons, vacant by the death of Archdeacon Drury, on the Rev. Charles Merivale, rector of Lawford, Essex, author of "The History of the Romans under the Empire," and brother of Mr. Herman Merivale, Under Secretary of State for India.—Observer.

NONCONFORMISTS AND THE EAST KENT ELECTION.—A Kentish correspondent writes:—"As one of the committee for securing the return of Sir E. C. Dering, and an active canvasser, I think it is only right to inform you that that gentleman is indebted to the Nonconformist portion of the electors for the very ready and unanimous support which they tendered to him, against the almost unanimous (excepting five) opposition of the Established clergy."—Liberator.

MUNIFICENT BEQUESTS.—By the death of Mrs. Scott, widow of John Scott, Esq., the following societies will receive large bequests:—The Church Missionary Society, the British and Foreign Bible

Society, and the Pastoral Aid Society, about 15,000l. each; the London Missionary Society, the London City Mission, and the Clerical Education Society, about 5,000l. each. These donations, with the former sums paid to the above-named societies on the death of Mr. Scott in 1846, will amount to about 100,000l.

FRENCH PROTESTANT LADIES AND THE SPANISH PERSECUTION.—"We understand," says the *Journal de Rouen*, "that the Protestant ladies of France are at this moment signing a petition to be addressed to the Queen of Spain, praying for the pardon of Matamoros and Alhama, lately condemned to nine years' imprisonment for having circulated the Bible in Spain, and read prayers according to the reformed religion. The petition is said to have already received a large number of signatures."

THE PLUMSTEAD CHURCH-RATE CASE.—A final decision has been given in the Plumstead church-rate case. When the action was tried before Mr. Baron Martin, a verdict was given for the plaintiff, Mr. White, with 40s. damages, on the ground that the rate was invalid, the chairman at the meeting at which it was laid having refused to grant a poll which was demanded. Subsequently Mr. Bovill, for the defendants, the churchwardens, obtained a rule to show cause why the verdict should not be set aside, and on Friday, in the Court of Common Pleas, that rule was argued. The judges held that the rate was invalid, that therefore the verdict was right, and that the rule must be discharged.

MARRIAGES IN INDIA.—A bill has been introduced in the Legislative Council of India to legalise all marriages of Christians in India contracted since 1851 in the presence of persons not in holy orders, and to prevent all doubts as to the legality of Dissenters' and native Christians' marriages for the future, caused by the decision of the House of Lords that the English common law applies to Indian marriages. As native Christians in thousands are scattered over parts of India under pastors of their own race, far from clergymen and marriage registrars, persons are to be appointed for this class to register in a simple form, before witnesses, the consent of a couple to become man and wife. Being Christians they are to be subject to the Christian law of affinity and consanguinity, and polygamy is not permitted.

CLOSING OF LIVERPOOL PUBLIC-HOUSES ON SUNDAY.—A movement has been set on foot in Liverpool for the purpose of securing an enactment making the closing of houses for the sale of intoxicating drinks on Sunday compulsory. The licensed victuallers of Liverpool have had an interview with a deputation of clergymen, and have stated that should public opinion be in favour of the insertion of a clause in the new Liverpool Licensing Bill, which would have the effect of closing the public-houses on a Sunday, and if the trade also are in favour of such a measure, they will not oppose it. A committee consisting of clergymen and laymen has been appointed to advise upon further proceedings, and to call a general meeting on as early a day as possible. During a recent canvass it was ascertained that nearly the whole of the more respectable publicans were in favour of abolishing Sunday trading.

THE NEW COLLEGE COUNCIL AND PROFESSOR GODWIN.—The Council of New College, after long and most anxious deliberation, have agreed, not unanimously, but, we understand, pretty nearly so, that there is nothing in Professor Godwin's Congregational Lectures which requires that he should relinquish the office he holds in the College. Whether our readers may agree or not in this deliverance, they will all feel that the Council have done right in giving a distinct decision upon this question apart from all collateral considerations. The Council contains men than whom there are none the denomination would more gladly and confidently choose as arbiters in a question of this character; they have had far better opportunity of coming to a correct conclusion than others who are not so immediately interested, and all will be ready to give them credit for having most earnestly and conscientiously endeavoured to do right let come of it what may. We can only express our sincere hope that the way may now be opened for the happy arrangement of all the difficulties which beset one of the most important of our Collegiate institutions.—*Patriot*.

MR. TAYLOR, M.P., ON ECCLESIASTICAL AFFAIRS.—Turning to the question of Church-rates, I for one say that I am of opinion that there ought to be no compromise. It is not a question that admits of compromise. On the contrary, it is a question of civil and secular honesty, for you ought not to tax one man for the benefit of another. What is it that has given renewed energy to the Conservatives on the question of Church-rates? Depend upon it that the cry, "The Church is in danger!" which has been raised by Mr. Disraeli, is intended to be one of the stock cries at the hustings on the next dissolution of Parliament, which is said to be fast approaching. The cry of "The Church in danger!" always reminds me of the cry one commonly hears at the crowded door of a theatre, namely, "Take care of your pockets!" The real danger to the Church consists not in assaults from without, but in insurrections within. In the first place, there are the honest, sincere, and intelligent men, who spurn the chains which bind them to the chariot wheels of the state; while on the other hand there are the mere politicians, who look upon those shackles as convenient things to keep down the people.—*Speech at Leicester*.

CHURCH EXTENSION.—Lords Padesdale, Lyttelton, Nelson, and Fortescue; Sir J. Pakington, Mr. Sotherton Eatcourt, Sir A. Hood, Sir P. P. Acland, Sir W. Jolliffe, and other well-known friends of the Estab-

lished Church, have memorialised the Archbishop of Canterbury, for the purpose of urging an extension of Church influence, by united clerical and lay action. Confining themselves to one point, they are desirous of obtaining such an increase of the clergy as would bring the whole country, especially the great towns, at the earliest possible moment within reach of the ministry of the Church of England. For this purpose they propose that, under the superintendence of the Archdeacons, as well as with the aid of the Rural Deans, meetings of the clergy and laity should be called in each rural deanery, at which statements of the local wants and the probable local resources should be drawn up and tabulated by a working committee of the deanery, with a view to Church extension afterwards. The Archbishop, in reply, said he entirely approved of the object in view. He considered that the first thing to be done should be to nominate a clergyman, to give him a legal district, and to require that he should find out some place where he might conduct public worship and gather a congregation. He anticipated that such congregations would soon require a church, and that a church would speedily follow. The Archbishop of York and the Bishop of London have also expressed their cordial approval of the scheme.

CHURCH-RATE DEFEAT AT ROCHESTER.—On Monday week the county magistrates at Rochester (the Rev. J. J. Marsham, and Messrs. Day and Baker) were occupied a considerable time in hearing a number of summonses which had been taken out against Mr. Sturge and other gentlemen residing at Northfleet, for the non-payment of a Church-rate made on the 3rd July last. Mr. Southgate appeared to enforce payment of the rate; and Mr. Bennett, of Serjeants'-inn, represented the parties summoned. The court was filled during the proceedings, which appeared to attract much interest. The principal grounds of objection against the rate were that at the vestry called for making it an amendment was duly moved and carried, and further that an amendment was moved and carried for striking out the whole of the items from the estimate, with the exception of those for the repair of the church. After the amendment had been carried, the show of hands was taken under what is termed Sturges Bourne's Act, and on a poll being again demanded by the opponents of Church-rates, the chairman (the Rev. Mr. Southgate, vicar) refused to grant it, and declared the rate carried. Mr. Bennett then called the attention of the magistrates to the case of *White v. Steele* (31 *Law Journal*, 265), and other cases, in which it had been decided by the superior courts that a Church-rate was altogether invalid because the chairman of the vestry had refused to grant a poll when demanded. Mr. Bennett further stated that a portion of the rate in question was retrospective, in addition to which he had several other objections to make to the validity of the rate, but he had said enough to remove it from the jurisdiction of the magistrates. Mr. T. Pink, who moved the amendment at the vestry in question, was examined, and proved the facts stated by Mr. Bennett. The magistrates, at the close of his statement, said they considered enough had been stated to remove the case out of their hands, and they therefore declined to adjudicate.—*South-Eastern Gazette*.

THE MADAGASCAR MISSION.—Our readers will be gratified to find that the list of contributions for the erection of the proposed churches in Antananarivo has been considerably enlarged during the past month, and now exceeds six thousand pounds. This large amount has been raised by the liberality of comparatively few donors, as, in consequence of the pressing and continued claims upon our churches on behalf of the suffering multitudes in the northern districts, the directors have felt it unsuitable hitherto to apply for congregational collections. But they hope that ere long the urgent calls of Madagascar may be presented by our ministerial brethren from their pulpits, and the object advanced by the general contributions of thousands who, it cannot be doubted, would be willing to render aid according to their ability. The important intelligence received last month in reference to the number of Malagasy Christians found at great distances from the capital, and in different districts of the island, has induced the directors to determine to strengthen the Mission by the appointment of four additional labourers, and we trust that in the course of the spring the Great Head of the Church may supply men of suitable qualifications and Christian devotedness for this sacred work. But although it is necessary, and indeed essential, at the present moment to increase the number of Protestant missionaries, yet our hope for the evangelisation of Madagascar rests mainly on the instrumentality of native Christians. Many of these God has highly qualified for the service by spiritual endowments; men who, with suitable educational training, will we trust, under the Divine blessing, prove the most effective agents in diffusing the blessing of the Gospel among the millions of their unenlightened countrymen.—*Missionary Magazine*.—[On the 17th inst., a special public meeting in reference to the Madagascar Mission will be held in Freemasons' Hall, the Earl of Shaftesbury in the chair.]

A BRAHMIN ON CHRISTIAN MISSIONS IN INDIA.—The following remarkable extract is taken from a Canarese newspaper, edited at Bangalore, by a Brahmin, under the patronage of the Rajah of Mysore:—"It is evident to all, that the aforesaid missionaries in Bangalore are doing a vast amount of work. Now who are these people? Where did they come from? . . . These missionaries are the inhabitants of a far-off land, England. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the

things of religion. They are connected with different societies, and their special business is the extension of their own religion. These missionaries have no particular authority or help from government. For the dissemination of their own religion they suffer much, go to distant lands, learn the languages of the people, mix freely with them, and by the manifestation of meekness, and other virtues, easily accomplish their object. Principally, we must say that, by missionaries, English civilisation, the English language, and English wisdom, are diffused. We may also say that through them the British rule will be firmly established in this country. . . . Finally, we add one word, and it is this:—If excellent persons show their excellence in many ways, and yet no one imitates them, what is the use? Are those who witness their virtues with such indifference likely to get any good? Certainly not. But on this it would be utterly vain to enlarge. Therefore, as according to the proverb, 'We cannot by putting on clothes expose ourselves to be stoned by the naked in the land of nudity,' we here come to a conclusion."

Religious Intelligence.

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The annual *soirée* of the above society was held at the Congregational Library, Blomfield-street, on Tuesday, Eusebius Smith, Esq., the treasurer, in the chair. Amongst the friends present were the Revs. J. C. Gallaway, T. Aveling, Dr. Spence, W. Tyler, Dr. Campbell, Messrs. John Finch, H. Spicer, W. R. Spicer, &c. The proceedings were commenced by singing and prayer.

The CHAIRMAN said that the committee were happy at the close of this, the 14th year of the society's existence, to meet their friends and supporters. It was something to have earned a character and a reputation, and it was very gratifying to know that not only had their own society kept on its humble and practical way, but that her younger sister, the English Congregational Chapel-Building Society, was extending her operations on every hand, so that no less than three hundred new chapels had been either built or commenced through the kingdom by her agency. It was also delightful to feel that the spirit of chapel-building had got hold thoroughly of other denominations. The Wesleyan, Presbyterian, and Baptist brethren were all awake to the importance of the work, not to speak of the great efforts being made by the Established Church. If it were necessary to show the continued necessity for those labours he need only refer to the Census of 1861. When they looked at the enormous population of London and the limited number that could be accommodated in what were termed "orthodox" places of worship, the facts appeared appalling. But there was not wanting encouragement. The average increase in the population of London during the last ten years was 60,000 per annum; during the next ten years it would probably be 80,000 per annum. He believed that church and chapel extension, as carried on within the last ten or fourteen years, had kept pace with this enormous increase, though it had not overtaken the necessities of London. Assuming that 58 per cent. of the population could attend a place of worship, thirty-four new sanctuaries, each holding one thousand persons, would be required every year to provide for them. Towards this the Established Church had built about eleven or twelve per annum for the past ten years, and the Nonconformist bodies were now probably building nearly twenty per annum more. This was a great point to have reached. The Chairman then referred to the operations of the society during the year, and concluded by saying that the funds at their disposal had not been larger during the past year than in previous years, and that there was still the same necessity for the friends of chapel-extension to give them their cordial support. (Cheers.)

The Rev. C. GILBERT, the secretary, read the report, which referred in detail to the steps taken by the society to aid in the erection of various new places of worship. At Barking the committee have promised 200l. as a grant, and 200l. as a loan without interest; at Croydon a grant of 500l. and a loan of 500l.; High-street Chapel, Deptford, a loan of 500l.; Hammersmith (Broadway Chapel), 200l. as a grant, and 500l. as a loan without interest, to be paid when the congregation had raised 1,800l.; Lower Clapton, 300l. as a grant, and 700l. as a loan without interest; Lewisham (High-road), 1,000l. loan, since repaid, and grant of 300l.; Mile-end New Town, 500l. as a grant, and 500l. as a loan; Redhill, 200l. as a grant, and 300l. as a loan, with an additional grant of 100l. if the debt is removed without delay; Southwark, Pilgrim Fathers' Church, an additional grant of 100l. and a loan of 500l., without interest, in the hope that the completion of this chapel will thus be promoted; Hampstead-road (Tolmer's-square Chapel), 200l. grant (instalment); Tottenham-court-road, purchased by auction for 4,400l.; Upper Norwood, purchased by committee for 2,000l., 1,000l. of which has been raised by local and other friends, and this committee have lent 500l. without interest, leaving 500l. still to be raised; West Brompton, 50l. grant; Woolwich (Rectory-place), grant of 250l., and loan of 300l. The congregation of Bedford New Town Chapel have commenced a subscription to liquidate the debt on the property at an early period.

The Rev. J. H. HITCHENS, of Peckham Rye, looked upon the work which the Society accomplished as equal in importance to any. The good they did did not

terminate in the erection of the edifices themselves, for those edifices became in their turn the centre of organised effort for the welfare of men in time and eternity. Referring to his own chapel, he said that a little more than six years ago a small band of Christian people were encouraged by the promises of the committee to build a convenient chapel capable of seating six hundred persons on the ground floor, and they had now reduced the debt to about 500*l.* only. (Hear.) They had also established Sabbath-schools, and various auxiliary benevolent and religious associations, and within the last fortnight they had opened a new lecture-hall and school-room. He mentioned these circumstances not from vanity, but to show that the society they were met to support was a handmaid to all other societies, and a hindrance to none. (Cheers.)

The Rev. Dr. VAUGHAN said he had not to speak of any personal advantages derived from the society, like the previous speaker, though he had frequently worshipped in buildings reared under their influence; but there was enough about it bearing on the general interests of Jesus Christ to make it deeply interesting to him. (Hear, hear.) A Frenchman traversing this country and seeing the number of Nonconformist places of worship on every hand entirely self-dependent and having no connexion with the State, would feel that there was nothing like it in his own country. The little strip of water between Calais and Dover had done its work in giving to us habits and institutions, under God's Providence, that were especially our own, and perhaps there was not one in ten thousand persons who ever made an approach to estimating rightly the blessings God had given us in opening the sluices, so to speak, of religious thought and feeling in England, and giving them the direction which they had been made to take. (Hear, hear.) They had heard a little of the appalling multitude of London; but they must remember for their encouragement that of all the great cities making any approach in magnitude to the metropolis of England, there was none in which there was such an amount of good to put over against the evil. (Hear, hear.) He did not refer to this in a spirit of vanity, but of gratitude to the God of our fathers, who had made us what we were. It was very important that a society like that should exist. It was not always a large amount of assistance that was required to turn the balance in favour of erecting a new chapel. What was more valuable than the contribution was the sympathy and counsel which it extended to persons needing them. Every one wanted sympathy. All of us were men treblefold when we felt that we did not stand alone, but that there were some to appreciate us and to ask God's blessing upon us. (Hear.) It would be a mistake to suppose that, as Congregationalists, they were out of their element in such a work as the present. Other organisations would be in it if they were not. It would be a reproach to them if they left it to the Wesleyans or the Established Church to go and occupy the ground; added to which, with all kindly feeling towards the Established Church, he only uttered a sentiment which Dr. Chalmers, when a zealous Churchman, uttered long ago, when he said that there never was an Established Church which was not all the better for being flanked by a vigorous Dissent. (Hear, hear.) If Nonconformity was to live at all, it must be by inward growth; there was nothing external to keep it going; and the more true life they had the more would they stimulate others to exert themselves for the benefit of mankind. (Cheers.)

The meeting was then addressed by the Rev. Dr. TIDMAN (who said he scarcely knew a congregation formed by the assistance of that society which had not also formed an offshoot of the London Missionary Society), the Rev. G. MARTIN, of Lewisham, and the Rev. J. PULLING, of Deptford, and the meeting was brought to a close by singing and prayer.

THE SPECIAL SERVICES.—The Rev. Canon Champneys was the preacher at St. Paul's Cathedral on Sunday evening, and his discourse was founded on Gal. ii. 20. The preachers at the various theatres and halls were as follows:—Sadler's Wells, Revs. W. Grigsby and W. Chapman; Standard, Rev. Dr. Spence; Pavilion, Rev. J. Kennedy; St. James's Hall, Rev. N. Hall and J. Brocklehurst; Surrey, Rev. W. Gullan.

YORK-ROAD CHAPEL, LAMBETH.—On Tuesday evening, January 27, the spacious school-rooms beneath the above place, and capable of holding above 500 persons, were crowded to excess at the annual congregational tea-meeting. The Rev. Robert Robinson, the pastor, occupied the chair, and in a strain of thankfulness referred to the marked and continuous tokens of the Divine favour with which they were still being blessed. From the formation of the church, now twenty-three years since, 1,200 members have been registered in the church-book, 530 of whom have been added during the seven and a-half years of Mr. Robinson's pastorate. The various institutions connected with the church were found to be in a pleasingly prosperous condition; while, for various objects, local and general (including Bicentenary and Lancashire-distress offerings), above 1,600*l.* have been raised by the congregation during the past year, in addition to the usual support given to the day-schools for boys, girls, and infants. The meeting was one of genuine catholicity and Christian union. The Rev. Mr. Greatley, of Surrey Chapel, implored the Divine blessing. The Rev. Hugh Allen, D.D., rector of St. George's, Southwark, opened with a most fraternal and fervent address. Mr. W. H. Miller followed with a characteristic poetic effusion, after which the Revs. J. H. Millard, B.A., of Maze-pond; J. P. Davison, of Wandsworth; and J. H. Hitchens,

of Peckham Rye, interested the meeting with most appropriate and stimulating addresses, the whole being concluded by a few pastoral counsels and words of prayer by the chairman, after the presentation of a purse containing twenty sovereigns to Mr. W. Pool, as a small recognition of his efficient and gratuitous services as organist.

NEW-CUT RAGGED SCHOOLS.—The sixteenth anniversary of these schools was celebrated on Friday evening, January 30, by a numerously attended tea and public meeting of the friends and supporters, which was held in the recently erected school-room in Robert-street, and was presided over by Mr. F. Doulton, M.P. From a report of the proceedings in connexion with the schools for the past year, which was read by the secretary, it appeared that the boys' school had steadily progressed during the year, there being 196 boys on the books, while the average attendance had been 147 during the day, and 45 in the evening. Nine boys had been sent to the Shoe-black Brigade during the year, 24 had gone to situations, and 4 had received prizes from the Ragged School Union for remaining in their situations over 12 months and maintaining good characters. The average attendance at the girls' school had been 168 during the day and 22 in the evening, while 20 girls had been sent to situations. The attendance at the Sunday-school had been 78 in the morning, 151 in the afternoon, and 180 in the evening. There was also a savings' bank in connexion with the institution, the number of depositors in which was 2,690, the amount deposited 1,212*l.* 4*s.* 5*d.*, and the amount of repayments 761*l.* 2*s.* 1*d.* The income for the year ending 30th September had been 173*l.* 1*s.* 8*d.*, and the expenditure, 186*l.* 4*s.* 2*d.*, leaving the schools in debt to the extent of 13*l.* 2*s.* 5*d.*; while additional liabilities to the schools of 24*l.* had been contracted since the accounts were made up. The chairman having expressed the pleasure he felt at being present, which was enhanced by the fact that he had himself assisted at the formation of the first Ragged School which was established in London, the report was adopted, when the meeting was addressed by Mr. Judge Payne, Mr. G. M. Murphy, Mr. Thomas Powell, and the Revs. W. Barker, J. Marchant, &c., and the proceedings terminated with a cordial vote of thanks to Mr. Doulton for his kindness in presiding.

BIRMINGHAM.—The Rev. W. J. B. Roome has accepted a very cordial and unanimous invitation to become the pastor of the Congregational church, Coventry-road, Birmingham.

BRIGG, LINCOLNSHIRE.—The Rev. A. L. Mitchell, late of Hackney, and formerly of Exeter, has accepted a unanimous call to the pastorate of the Congregational church at this place.

STEEPLE BUMPSTEAD, ESSEX.—The Rev. H. D. Jameson, late of Billericay, has received and accepted the unanimous invitation of the Independent congregation at this place to become their minister, and commenced his labours on Lord's-day, Feb. 1.

BITTERNE, HANTS.—To celebrate the opening of the new Congregational Chapel, a party of about 120 sat down to tea on Tuesday last. In the evening there was a crowded meeting in the chapel, presided over by the Rev. H. H. Carlisle, of Southampton. Mr. J. N. Brice gave a statement of the circumstances leading to the erection of the enlarged chapel, and read a report of the finances. Addresses were delivered by the chairman, Rev. J. Sherratt, of Totton; Rev. J. Skinner; and Messrs. Nash, Taylor, Yonge, Stroud, Fryer, and other friends, expressing sympathy with the undertaking. The adoption of the system of weekly offerings was recommended for the removal of the debt on the chapel.

BRUTON, SOMERSET.—The Congregational Chapel in this village, having been repaired at a cost of 100*l.*, was lately reopened. The Rev. J. A. Spurgeon preached on the occasion, and subsequently about 200 persons took tea. In the evening another service was held, presided over by J. Lush, Esq., of Brewham House, which was attended by an overflowing congregation. After a few preliminary remarks by the chairman, Mr. Clarke, on behalf of the church and congregation, heartily, and with much feeling, welcomed the Rev. E. J. Newton as pastor of the church. Interesting addresses were delivered by the Rev. E. H. Jones, of Bridgewater; Rev. J. A. Spurgeon; Rev. W. Gill, of Woolwich; Rev. R. P. Erlebach, of Mere; and the Rev. Theodore Skinner, B.A., of the London University (and son of the late pastor). The collections made after each service, including the proceeds of the tea-meeting, amounted to upwards of 19*l.* On the following evening the Rev. W. Gill preached an eloquent and impressive sermon.

SHEPPARDS BARTON, FROME.—On Friday, the 16th ult., a deeply-interesting meeting was held in this place for the purpose of taking farewell of the Rev. S. Manning, who has accepted an editorial appointment in connexion with the Religious Tract Society. The large school-room was densely crowded on the occasion. Mr. Manning having spoken of his fifteen years of labour in that place, and gratefully acknowledged the success with which he had been so largely blessed, adverted to the erection and repeated enlargement of the place of worship, rendered necessary by the steadily increasing congregations, to the erection of new and most commodious school-rooms, and to the numerous additions to the church. John Sheppard, Esq., the senior deacon, then rose, and in terms of great respect and warm affection presented to Mr. Manning a purse containing sixty guineas. The Revs. W. Burton and Cloake, H. Houston, Esq., Messrs. Biggs, Anderson, and Harvey, likewise addressed the meeting, expressing the universal regret felt throughout the town and neighbourhood at Mr. Manning's departure. On the

previous Thursday evening the Sunday-school teachers had presented Mr. Manning with a very handsome and costly timepiece, as an expression of their affection and gratitude.—*Freeman.*

LIGHTCLIFFE—PRESENTATION TO A MINISTER.—On Tuesday evening, at an important meeting in the Independent school-room, presided over by Titus Salt, Esq., A. S. McLaurin, Esq., on behalf of the church and congregation of Bramley-lane Chapel, presented the Rev. J. Hoyle, B.A., the retiring minister, with a purse, containing 100 sovereigns. Addresses, the whole of which were highly complimentary to Mr. Hoyle, were afterwards delivered by many of the neighbouring ministers, most of whom had known the reverend gentleman for some years. The speakers included the Rev. Dr. Campbell, of Bradford, Revs. Dr. Fraser and Prof. Creak, M.A., of Airedale College. A letter was also read from the Rev. J. G. Miall expressive of his regret at not being present. Mr. Hoyle, who during eight years of faithful labour had endeared himself to all classes, leaves this neighbourhood with the best wishes of a large circle of friends, who have learned to esteem him for his many excellent qualities of heart and mind. The room in which the meeting was held was beautifully decorated on the occasion. We understand that an elegant and costly present has been privately presented to Mrs. Hoyle by the ladies of the congregation.—*Leeds Mercury.*

JOHN ANGELL JAMES—MEMORIAL TABLET.—The following is the inscription on a mural tablet recently erected in Carr's-lane Chapel, Birmingham:—"To the memory of John Angell James, who was for fifty-five years pastor of the church assembling in this place, and whose mortal remains await the resurrection at the foot of his pulpit. He preached the Gospel of Christ to two generations of men, not with eloquence of speech only, but by a life which reflected with constantly-increasing lustre the image of his Lord. The harmony between him and his flock was never once troubled during his long pastorate, and their love and veneration for him no words can express. His writings exhort to faith and good works wherever our language is spoken, and have been translated into many other tongues. His exertion mainly rescued Spring-hill College from extinction and raised its new hall at Moseley, and whatever institution had for its object the glory of God or the welfare of man found in him a zealous advocate and liberal supporter. All good men loved him, for though firmly attached to the Congregational denomination, he loved the Universal Church better than any section of it, and ever laboured to restore its unity. This house of God, rebuilt to contain the multitudes who thronged to hear him, is his true monument. He was born at Blandford Forum, June 6, 1785, and died Oct. 1, 1859."

Correspondence.

THE UNION OF DENOMINATIONS.

To the Editor of the Nonconformist.

SIR,—It occurs to me that a step would be gained on this question of the practical union of Baptists and Pædobaptists, if it were ascertained how many congregations exist in which the union is already realised. I know of five such. The trust-deed of the chapels in which these congregations meet, and the formula on which the church was organised, make no mention, I believe, of the mode in which baptism shall be administered. The election of the minister is left to the church, and makes no requirement of him in the matter of baptism. The practice of these churches—I speak not from personal knowledge of all—is to invite a neighbouring minister to come and administer the rite of baptism in that form which is not accordant with the convictions of the resident minister, but is desired by some of his people.

In reference to great denominational societies like the missionary societies, the practice, so far as my personal knowledge goes, is either to divide the proceeds of collections between the Baptist and the London Missions, or to give collections for each of these societies in alternate years.

I believe that each of these churches includes representatives of every Evangelical denomination in the country. And I think I exceed not the truth when I say, there has never been any difficulty nor any dispute arising out of this intermingling of different denominational peculiarities; but that in each case the co-operation has been thorough, harmonious and happy.

As I believe a list of such churches will be of great service in this discussion, I give the designation of them, in the hope that the list will be completed by communications from other persons.

Ealing	Rev. B. Isaac, minister, Independent.
Camden-town ..	Rev. E. White, " Baptist.
Shepherd's Bush	Rev. C. Graham, " Baptist.
Plaistow	Rev. J. Curwen, " Independent.
Notting-hill	Rev. John Stent, " Baptist.

There are two or three others I could mention, but I am not quite certain as to the extent of their freedom. There are many churches where the only restriction is that the minister shall be a Baptist minister; but this destroys the liberty of the church.

In the hope that this discussion will greatly increase the number of free churches,

I am, Sir, yours &c.,

J. S.

COTTON FAMINE, HINCKLEY.—CONGREGATIONAL RELIEF FUND.

To the Editor of the Nonconformist.

SIR,—I beg to acknowledge with thanks the sums of money and parcels of clothing received during the last fortnight on behalf of the distressed Congregationalists at Hinckley, Leicestershire:—A Friend, 5*s.*; 73, St. Thomas-street, Weymouth, 2*s.* 6*d.*; Mr. H. Hackett, Market Harborough, 1*l.*, and two parcels of clothing;

Miss Bradbury, of Market Bosworth, one parcel of clothing; Mr. G. Anderson, Leicester, a parcel of clothing; and Rev. J. Hallett and a few Friends at Old Meeting, Norwich, 27. 10s.

We very sincerely thank all our friends who have rendered aid which could not have been more opportune. They have given, hoping for nothing again, and theirs be the reward. Would that we needed not their help! Every week, and every day, brings fresh evidence of the noble efforts of the members of our churches to do without eleemosynary aid, and to maintain their position in society and in the house of God; but when their means of self-support are all gone many of them are obliged painfully to submit to their fate and cast themselves upon the tender mercies of the landlord for a home, and upon the bounty of the public for bread. Many a sigh is heaved, and many a cheek wet with tears before this can be done, and many a struggle required before "Thy will be done" can be uttered. Last week, in making a pastoral call, I found a mother and three children huddled around a bit of fire in the grate, and, with an appetite that our epicures seldom feel, consuming a dinner. They had one small herring, a bit of bread, and a pint of water, for four of them. I should not have observed this, but for the fact that one of the children called my attention to the subject by seizing the mother's share after he had devoured his own. Incidents like this come to the surface sometimes, but they do not at all represent a large amount of suffering which is never known to the public.

These are, truly, testing times for our voluntary principles, and if our wealthy churches do not render efficient aid, a state of things in our schools and church finance too fearful to contemplate will certainly come upon us.

I am, Sir, yours truly,
JOHN JAMES.

Stockwell Parsonage, Hinckley,
Leicestershire, Feb. 2, 1863.

THE ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY, AND THE MEMBERS OF OUR CHURCHES.

To the Editor of the Nonconformist.

SIR,—Your valuable paper is so largely taken in and read by Congregationalists that I must ask you to kindly afford me a little space in your columns to advocate the cause of our chapel-building societies, and the English one in particular.

I am sorry to say that this valuable, most useful, and important society, has been sadly neglected by the members of our churches. How it is that such is the case I cannot tell, for at first sight one would have thought that it would nearly have the greatest claim upon our liberality, our sympathy, and our prayers. Surely it is our first duty to spread the Gospel around us in the towns and villages of our native land, and to erect suitable buildings for praise and prayer to the God of Heaven?

The English Congregational Chapel-Building Society is admirably adapted for its work, and should commend itself to every thoughtful mind. Although not yet ten years old it has assisted in the erection of 181 chapels, containing 95,000 sittings, and has voted the sum of 50,000*l.* in helping them. But one of the most useful and important portions of the society's operations, which can be hardly too highly valued, is the examination of the various plans, specifications, contracts, and trust-deeds, by which much extra expense is avoided and much unnecessary outlay saved, as well as care being taken that everything is planned thoroughly and efficiently. The society is now in want of funds to help in the erection of seventy-seven new chapels, and for that work it will require 12,000*l.* Surely the members of our churches will give the committee the assistance they require? We have now almost obtained the sum of 10,000*l.* to erect four chapels in Madagascar. Shall we refuse the 12,000*l.* for the seventy-seven chapels in our native land and amongst our own people? The society hitherto has been supported chiefly by individuals rather than by our Christian community. The list of subscribers shows the names of Messrs. Mills, Crossley, Salt, Morley, &c., men whom we all revere and love, and who are ever foremost in every good word and work, as those who chiefly aid the society, whilst it receives little assistance from our churches in general. Let us hope that from henceforth this shall not be the case. May the great majority of the members of our churches be subscribers to the society, and let an annual collection at one service at least be made in all our churches and chapels. If this be done the English Congregational Chapel-Building Society will not be neglected, and numberless chapels will arise in all parts of our land, to testify to our zeal for God and for the spiritual welfare of the people.

I am, Sir, yours respectfully,
JOHN ARTHUR CLAPHAM.
Bradford, January 29, 1863.

THE PRESBYTERIAN COLLEGE, CARMARTHEN.

To the Editor of the Nonconformist.

DEAR SIR,—At a very numerous conference of the most respectable and influential ministers and laymen of the Independent denomination from South and North Wales, held at Carmarthen, August 7, 1862, to consider of the best means to establish a denominational Baccalaureate college in Wales, the following resolution was unanimously passed, and which will present the views of that body in Wales respecting the Presbyterian College in Carmarthen:—

Resolved,—That this meeting gratefully acknowledge the liberality and kindness of the Presbyterian Board in the education and assistance given to the Independent students at the Presbyterian College, Carmarthen, and wish it to be known that the object in view by this meeting is not to interfere with the assistance given by the churches to the students of the above institution.

DAVID REES, Chairman.

I think your readers should know this resolution, and I shall feel obliged by your inserting it in your valuable paper.

Yours, &c.,
H. JONES, Independent Minister.
Carmarthen, Jan. 27, 1863.

CLERICAL INTOLERANCE.

To the Editor of the Nonconformist.

SIR,—A few days since I had occasion to apply to the Rev. Mr. Knight, vicar of this parish (Ford), concerning

the interment of a child. One of the first questions the rev. gentleman asked me was, "Has the child been baptized?" Upon learning that the rite had not been performed, either by consecrated or non-consecrated hands, he conducted me to a part of the churchyard used only for the unbaptized and *suicides*, and very courteously granted me permission to bury at any time, "as there would be no service." Such, he also informed me, was the invariable order with respect to the burial of the unbaptized.

Upon inquiry I was very much surprised to find that this sort of intolerance has long been practised in the parish, without censure or complaint. One reason of this undoubtedly is, that we are so near the border beyond which the "silent" burial is the rule, not the exception, that the sympathies of the parishioners are all, more or less, Scotch. But intolerance such as this knows very well where it is safe to rear its head, and I doubt not that the fewness and the unpopularity of Baptists in the district occasion its impudence.

No comment upon these facts is needed. Of course one does not attach any spiritual efficacy to a burial service read over the dead, and Baptists are sufficiently enlightened to scorn what is commonly insinuated by the refusal of the offices of the Church in such a case. But I would ask, Why is any Church capable of a power so intolerant? and why should any class of religionists be exposed thereto? While such grievances are possible, surely Baptists can be nothing less than "political Dissenters," and it will be strange if they occupy any other position than in 1662, when, as a Congregationalist brother has recently said, they "certainly led the vanguard in the fight for universal toleration."

I am, Sir, yours &c.,
J. H. LUMMIS.
Ford Forge, Coldstream, Jan. 29, 1863.

NEGRO EMANCIPATION.

GREAT DEMONSTRATION AT EXETER HALL.

PRELIMINARY SKETCH.

The scene at Exeter Hall on Thursday night was a surprise even to the most sanguine friends of the anti-slavery cause. When it is remembered that nearly the whole of the press, at least of the higher-priced press, is in favour of the Southern cause; that the natural sympathies of Englishmen have been repressed by the most studied misrepresentations or suppressions as to the causes and incidents of the war; that the metropolis is proverbially more difficult to move than any provincial town; and that the intelligence from America on that very day gave proof of the increasing inability of the North to overcome the South—the gathering of from 8,000 to 10,000 persons in the least of London to testify their abhorrence of American slavery is "a great fact" which our Southern organs have been unable or unwilling to explain. This signal success of this unique demonstration is no doubt greatly owing to the continuous labours of the Emancipation Society not only in a series of public meetings, but in the wide circulation of much needed information.

Long before the hour of meeting, seven o'clock, the great hall was filled, and all the approaches to the doors so crowded that it was with great difficulty one or two of the appointed speakers were able to force their way to the platform. Perhaps Exeter Hall has never before been so besieged. It was found necessary also at a moment's notice to prepare the lower hall of the building, which was filled with a rush. The vast multitude who were still excluded filled Exeter-street, and there in the open air in the month of January a supplementary public meeting was improvised. The multitude, indeed, so overflowed into the Strand as considerably to impede the traffic. Thus three meetings were going on simultaneously, and at frequent intervals the volleys of cheers from the lower hall penetrated into the larger room above, and helped to increase the general enthusiasm. In the great hall the greater part of the audience appeared to be a mixture of men of all conditions of life—the middle-class element preponderating—with a considerable sprinkling of women both in the reserved seats and side galleries.

Notwithstanding the overwhelming influx of people, the proceedings began only a few minutes after the appointed time. The chair was appropriately occupied by Mr. William Evans, the zealous chairman of the Emancipation Society, whose opening remarks, though delivered in a voice scarcely strong enough for so large an area, elicited an enthusiasm that indicated the character of the meeting. His first reference to President Lincoln brought the entire audience to their legs, and the cheering and waving of hats and handkerchiefs which ensued must have been as unexpected as it was welcome to Mr. Morse, the American Consul-General, who occupied a seat on the platform. The reading of letters from eminent advocates of emancipation followed, but none excited more interest than one from the Union and Emancipation Society at Manchester, and a reference in another letter to "the Beelzebub of the press" was followed by an outburst of three dismal groans for the *Times*. Only two resolutions had been prepared—the first denouncing the Slave Power of America, and its

objects; the second recounting what the North had actually done towards emancipation. Both, it will be seen, avoided any expression of opinion on the political questions involved in the American war, apart from its bearings on slavery, and are such as might be accepted in any assembly of Englishmen without Southern "proclivities." But it was manifest that a great part of the audience were prepared to go beyond the programme, and an exclamation "Emancipation and Union," during the chairman's speech, elicited tremendous applause.

The Hon. and Rev. Baptist Noel, who has nobly foregone the ease and quiet to which advancing years entitle him, that he might publicly expose the enormities of American slavery, was listened to with great attention, until the catalogue of Southern atrocities became so black as to sting with fury a few isolated pro-slavery sympathisers scattered over the meeting, who caused occasional interruption. Mr. Noel undertook to prove that the South, if independent, would never abolish slavery, and stuck strictly to his text, marshalling, with precision and calm earnestness, arguments and facts which gradually worked up the audience and induced them to hail his final conclusions—"no recognition at all until they emancipate," and "England and the United States for ever friends, and allies in fronting religion and liberty throughout the world"—with the heartiest approval. The drift of his speech was—that with a nation that made slavery to themselves what Jesus Christ is to the Christian—the "corner-stone"—voluntary abolition is hopeless, and could only come of violent external pressure.

The rising of Mr. Hughes, the author of "Tom Brown's School-Days," with a packet of carefully-arranged papers in his hand, to second the resolution, excited general interest. It was, probably, his first appearance on the platform of Exeter Hall, and he was plainly there because he could not stay away. Under the pressure of his outraged moral sense, Mr. Hughes almost forgot his nervous hesitation, and spoke with a manly concentrated energy that took the audience by storm. It was a second bill of indictment against the Confederates—they themselves being dragged into court as witnesses in the case. In reply to the audacious declaration by the *Times* that the cause of the South was "the cause of freedom," he undertook to show that it was the cause of "the most degrading and hateful slavery that has been before the world for thousands of years." Mr. Hughes having much to say in a brief space, strongly deprecated interruption. The audience assented, but broke out again at intervals as the speaker proceeded to sketch the arch-seceder, Jeff. Davis, and the other leaders of the Confederacy—one of whom, Mr. Mason, is said to have been present, and who, with his colleague at Paris, was stated to be "not important enough to be brought forward when time was pressing." Mr. Hughes expressed his own thorough conviction, though not able to prove it, that the original draft of the Confederate constitution provided for the revival of the slave-trade, but he did prove, by various quotations, that opinion in the South up to secession was unanimously in favour of that accursed traffic, and that in all the secession ordinances slavery was mentioned as the ground of withdrawal.

The uproar and confusion caused by the moving of an amendment by a Mr. Fields, who appears to be partial to that means of obtaining notoriety, occasioned the loss of nearly half-an-hour, till at last the meeting, having heard nothing of his speech, insisted that he be put down. Then the Rev. Newman Hall, who had, with a stretch of generosity, pleaded on behalf of the intruder, rose to support the resolution, and amplified and clinched the positions of the preceding speakers with a power and fervour that carried his hearers with him, and quelled all opposition. He spoke to a thoroughly-aroused audience, and his action and emphasis made every sentence tell. Mr. Hall has given himself, notwithstanding his numerous engagements, heart and soul to this movement. He began some time before the formation of the Emancipation Society, and has laboured with singular devotion to arouse public attention to the iniquities of the Slave Power. The splendid scene then before him must have repaid him for all his sacrifices, and satisfied him, as well as every one present, that the question was now fairly launched. "Emancipation with the Union if we can get it, without the Union if only thus to be obtained; but at all events, Emancipation"—was the cardinal principle he laid down. His peroration was a compact and vivid description of the abominations of American slavery, which provoked volleys of cheers, and he sat down amidst an outburst of enthusiasm rarely witnessed even in Exeter Hall, and probably unsurpassed in the pulpit days of the anti-slavery agitation of a quarter of a century ago.

It was now considerably past nine o'clock, and many of the audience began to leave, although the pithy and thoughtful speech of Mr. Taylor presented some new aspects of the question. Mr. J. M. Ludlow, a gentleman of high literary position and philosophic cast of mind—one of the few members of the press who have discerned the great issues at stake on the American war—vindicated Mr. Lincoln though a "rail-splitter, a bargee, and an attorney," in some felicitous remarks, and showed the bearing of the American war upon the labour question generally, quoting the remark of Mr. Howell Cobb that by means of slavery, the labourer became capital in the hands of his master, and thus their interests were identical! But scarcely one third of the entire audience had remained to listen to his epigrammatical speech.

One peculiar feature of the meeting ought not to be passed over. At the suggestion of Mr. Noel a

telegram was despatched to Bradford inquiring how the meeting there was going on, and after the lapse of about an hour a response was received:—"Crowded and enthusiastic meeting; hundreds cannot get in; 4,000 present." Subsequently a telegram was received from Stroud to the effect:—"A crowded meeting; first resolution carried without a dissentient. Mr. Handel Cossam is now speaking and carrying the meeting with him, with some opposition." These announcements were received with enthusiastic cheers, and added not a little to the excitement in Exeter Hall.

REPORT OF THE MEETING.

The CHAIRMAN, in introducing the business, said the object of the conveners of that meeting was to obtain an answer from that audience to this question,—whether the feeling against slavery was really dead in this country? He believed that their proceedings would help to demonstrate the hollowness of the pretence that in respect to the contest now going on between the Northern and Southern States of America the sympathies of Englishmen generally were on the side of the oppressors of the negro. (Cheers.)

Mr. CHESON, the honorary secretary, then read a number of letters from gentlemen who concurred in the object of the meeting, but were unable to attend. Among the writers were General Payton Thompson (who sent 10*l.* to the funds of the society, "as the most rational way of contributing towards the relief of Lancashire distress"); Mr. W. E. Forster, M.P. (whose excuse for his absence was that he had to take the chair at a similar meeting the same evening at Bradford); Professor J. E. Cairnes, of Dublin; Mr. John Stuart Mill, Colonel Salway, and Mr. W. Hargreaves (who believed "that Christianity embraces liberty, equality, and fraternity, and abhors slavery, although the Beelzebub of the press thinks otherwise"). A communication was also read from the Union and Emancipation Society of Manchester, affirming that the working classes of that city "are untainted by the virus of pro-slavery advocacy, and that the sympathy with Jefferson Davis and his co-conspirators, which makes so formidable an appearance in the columns of certain journals, is at best a colossus of brass with feet of clay"; and that "should our Government, under pressure from the aristocratic sympathisers with slavery, attempt a premature recognition of the projected Southern slave empire, it will arouse the indignation of the working men of the north of England."

The following is an extract from the letter of Professor Cairnes:—

The time has arrived when England can no longer refrain from declaring herself on the question involved in the American civil war without compromising her character as an anti-slavery nation. That slavery has always been at bottom the real ground of the contest I have never doubted; but for a time the real was so overlaid by conventional issues, that it was not strange that the nation at large (which cannot be supposed to attend to the details of foreign politics) should have missed the true meaning of the struggle. All ambiguity, however, as to this point has now disappeared. The issue between freedom and slavery has at length been distinctly taken, and is now on both sides plainly declared. The North undertakes the gradual liberation of the slaves, with compensation to their owners, in all the loyal Slave States, and, for the rest, to protect in the enjoyment of freedom all slaves whom the fortune of war may liberate; the South still keeps to its original programme—slavery as its corner-stone, and death to every captured negro, who, though in legal war, dares to strike for his freedom. That is the issue now fought out in America, and it is upon this that England has to pronounce her verdict. That that verdict will be worthy of her ancient reputation and best traditions is what I earnestly hope and fully believe.

The Hon. and Rev. BAPTIST NOEL rose to move the first resolution, viz.:—

That the revolt of the Southern States of America against the Federal Government having avowedly originated in the determination not only to maintain but to extend slavery, and having been followed by the organisation of a Confederacy based upon the denial of human rights to the negro race, this meeting indignantly repels the assumption that the English people sympathise with a rebellion that thus violates every principle of political justice, or with institutions framed in defiance of the moral sense of civilised mankind, and which are an outrage upon the religion whose sanction has been claimed in their support.

In supporting this resolution the rev. gentleman brought forward an array of facts and arguments to show that if the Southern people succeeded in gaining their independence they were not likely to emancipate their slaves. All the official acts and declarations of the leaders in the secession proved slavery to be at the bottom of their movement. Slavery was also the avowed basis of their national life, and if that basis went their national existence would go with it. They maintained that slavery was a divine institution, that their material prosperity depended upon it, and that if free the negro would not work; so that they must themselves be reduced to pauperism. Moreover, these proud oligarchs saw that, with their republican form of Government and the rapid increase of the black race, they would before long be ruled by their own slaves. With their views and principles, then, no wonder if they would rather die than make the experiment of emancipation. Freedom, they asserted, would be the destruction of one of the races. Did the Southern whites mean to immolate themselves? With what bloody determination they would hold their human chattels fast was evident enough from the sanguinary deeds which shocked us, as recounted from week to week in the little intelligence which reached us from Southern sources. At Charleston, the other day, nineteen negroes, for no other offence than secreting arms in a graveyard, were hanged

upon the spot. At Murfreesboro', again, the black unarmed teamsters of the Union army were ruthlessly murdered in cold blood by the Confederate cavaliers. The rev. gentleman, in referring to these and other alleged atrocities on the part of the Confederates, was interrupted by cries of "Butler!" and "McNeill!" In rejoinder he said that McNeill was not an officer of the Federal Government, and Mr. Lincoln, so far from sharing these sanguinary tastes, when he heard of a single rebel having been put to death, issued an order to his Generals to execute none without first communicating with him. President Davis's proclamation declared that every captured negro soldier should be handed over to the authorities of the State in which he was taken, to be treated according to their laws, or, in other words, to be executed, flogged to death, or burnt alive. All this evinced a prehuman thirst for blood, and was the inauguration of a murder policy. President Davis pronounced Mr. Lincoln's proclamation to be "a measure by which millions of human beings of an inferior race are doomed to extermination." ("Shame!") What did that mean? It did not mean if they rose upon their masters. The negroes could not do that if they wished; it was impossible for such unarmed men to rise where there were 500,000 hostile whites with rifles in their hands. They could not rise except where the Federal troops had penetrated, and where those troops had come there was no instance of violence having occurred. The language of President Davis meant that if these slaves attempted to fly they should all, men, women, and children, be murdered by those whose powerful intellects were linked with satanic energy. ("Shame.") Now, he and those who acted with him in that room had been sneered at as being few, insignificant, and, in fact, mere "nobodies." (Laughter.) He unaffectedly believed that that was true ("No, no!"); but he said that they were only the "pickets" of a great emancipationist army scattered throughout the country. (Cheers.) If these, then, were their principles, let them carry them through the length and breadth of the land.

No aid to the tyranny of the slaveowners of the South. (Hear, hear.) No alliance with the murderous policy of Mr. Jefferson Davis. (Hear, hear.) No Alabamas to prey upon American commerce, for their George Griswold sent out to feed our starving operatives. (Hear, hear.) No war with the United States for the slaveholder. No premature recognition. No hostile mediation which leads to both. No recognition at all until they emancipate. (Cheers.) No jealous and spiteful wish to see the United States dismembered, impoverished and ruined. Emancipation and reunion. (Protracted cheering, and waving of hats and handkerchiefs.) Honour to Mr. Lincoln—(cheers)—his Cabinet, his Congress, the Republican party, and all anti-slavery men of whatever party who are for emancipation and the Union. (Cheers.) Speedy peace, true emancipation, and reunion. (Renewed cheers.) The mediation of France, England, and Europe, to promote emancipation and reunion on the basis of compensation to the slaveowners for the loss of their slaves. (Hear, hear.) My last principle is—England and the United States for ever friends and allies in promoting religion and liberty throughout all the world. (Cheers.)

Mr. THOMAS HUGHES, B.A., in seconding a resolution, said the question which was daily becoming more distinctly visible in connexion with the contest in America, was which is the side of freedom? That question had been answered lately on behalf of the British people by the *Times*. (Hisses.) The issue had been fairly taken up by that newspaper. In an article published on the 19th inst. it is stated that Englishmen were deeply impressed with the conviction that the cause in which the South was gallantly defending itself against the cruel and desolating invasion of the North was the cause of freedom. (Hisses.) Now, did the voice of the people of England really endorse that statement? ("No, no!") The same journal taunted them with being a few struggling obscurities. (Laughter.) He accepted that designation frankly, though that splendid meeting threw some doubt on its accuracy, but he maintained that if they were obscure and few, that fact made it only the more incumbent on them to speak out boldly what they felt on this great matter. (Cheers.) As the American poet of freedom said,—

They are slaves who will not choose
Sorrow and hatred and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who will not be
In the right with two or three.

(Cheers.) He was there to contend that the cause of the South was the cause not of freedom, but of the most degrading and hateful slavery which the world had seen for a thousand years. In proof of this proposition Mr. Hughes proceeded to sketch the public career of Mr. Jefferson Davis, "the representative man," as he called him, of the Southern rebellion, beginning with his education at West Point and going on to his advocacy of repudiation in Mississippi, and his support both of the extension of slavery to the territories, and of the reopening of the African slave-trade. There had not been a single act of his life that was not opposed to the sacred cause of freedom. Mr. Hughes then quoted the oft-repeated words of Vice-President Stephens about the "corner-stone of our new edifice," and said that every man who believed as he did that there was another corner-stone for the life of nations must believe that that corner-stone had always been the great enemy of slavery—ay, and would fall upon it wherever it was found, in America or anywhere else, and crush it to atoms. (Loud applause.) Of Mr. Mason he would say only that he was the author of the infamous Fugitive Slave Act. The speaker proceeded to show that the South had deliberately tried to reopen the slave-trade, quoting various speeches, including that

of Mr. Spratt, of South Carolina, who said, "We all know that the constitution of the Confederate States is made for the day—just for the time being—a mere tub thrown out to the whale, to amuse and entertain the public mind for a time." He then referred to the resolutions passed at the Baltimore Convention of 1858, the first of which was that slavery is right, and that, being right, it could not be wrong to import slaves. (Laughter.) The second was to the effect that it was expedient and proper that the African slave-trade should be reopened, and that that convention would lend its influence to promote that end. (Hear, hear.) In 1859—the year before secession, at Vicksburg, in Mississippi—the State Convention passed a resolution for the reopening of the African slave-trade by a large majority. One more fact. In the Arkansas State Legislature in the same year the motion disapproving the reopening of the African slave-trade was lost by a majority of twenty-one. (Hear, hear.) He had read all the ordinances of secession, and all of them without exception took up the ground, and that ground only, for seceding—that slavery was to be put down in the Southern States. He then quoted the "accursed judgment" of Chief Justice Taney, lately at the head of the highest judicature of the United States, in the Dred Scott case, to the effect that the African race were so much inferior to the white man that they had no rights, and might justly be reduced to slavery for the white man's benefit. He challenged any friend of the South to point out any single leader of the Confederacy who was not over and over again pledged to slavery, to name one public act, one single Southern Confederate State, which was in favour of human freedom. Mr. Hughes vindicated Mr. Cassius Clay from the aspersions of the *Times*, and said that many years ago he not only emancipated his own slaves, but went about Kentucky, one of the most notoriously rowdy States, where a man must go, as it were, with his life in his hand, and lectured against slavery, on one occasion being violently attacked and left for dead on the floor of his lecture-room. Mr. Hughes concluded:—

I have done. I will only put the case to you as it has been put by the great anti-slavery poet, Mr. Lowell, in his poem called "Jonathan to John; or, an Address to England":—

We know we've got a cause, John,
That's honest, right, and true;
We thought 'twould win applause, John,
If nowhere else, from you.
The South cry poor men down, John,
And all men up cry we,
Black, yellow, white, and brown, John,
Now, which is your idea?

(Laughter and applause.)

Old Uncle Sam, says he, I guess
John preaches well, says he;
But sermon through, and come to do,
He says, there's old J. B.

(Loud cheers.)

Mr. MATTHEW FIELDS claimed the right to move an amendment characterising the emancipation proclamation as unconstitutional, vindictive, and diabolical, and affirming that the recognition of Southern independence would ultimately secure freedom to the negro. This amendment was received with a perfect tumult of groans and hisses, and its proposer was obliged to abandon the attempt to finish his speech, which he read from a manuscript half-concealed by his hat.

The Rev. NEWMAN HALL, who had vainly endeavoured to obtain a hearing for Mr. Fields, took for his theme that war having broken out between the North and the South, the sympathies of free England must be with the North rather than with the South, because with the success of the North rather than with that of the South was identified the great cause of negro emancipation. (Cheers.)

Whatever our individual opinions, he said, we are not here as advocates of the Union, but as advocates of emancipation. (Cheers.) We say, "Emancipation with the Union if we can get it," and we believe we shall get it. (Cheers.) We say, "Emancipation without the Union, if only thus we can get it." (Loud cheers.) At all events, we say emancipation! (Cheers.) Of all possible issues of the war we consider this would be one of the most disastrous, that the Union should be restored on the old basis of slavery. (Cheers.) Better the Union be split into a thousand fragments than that the consolidated strength of America should be employed to rivet for ever the chains of the slave—(cheers)—and to put in execution the fiendish Fugitive Slave Law. (Renewed cheering.)

They were not the advocates of insurrection of the negroes, but the contrary, not of war—for what they were doing would help to prevent war between ourselves and America, and in trying to preserve peace they would generously overlook some unpleasant things which had been said of them on the other side of the Atlantic. Nor did he think that because there was a good deal of sympathy expressed for the South it meant, amongst Englishmen, sympathy with slavery. (No, no.) There were multitudes not with them that night, and would not hold up their hands for their resolutions, who were as good friends of freedom as themselves, but were mistaken just at present. (Hear, hear.) They had been misled by continual one-sided misrepresentations. Mr. Hall then dealt with a prevalent allegation against President Lincoln's proclamation, that it was enabling those who were wicked in their rebellion to do right as regards their slaves, but rewarding those who were right in being loyal with the opportunity of being wicked in keeping their slaves. It sounded very well, but it was easily explained, and the sophistry refuted.

The *Times*, in a leading article the other day, answered this accusation. One paragraph in the *Times* condemned President Lincoln, because he had not issued the proclamation on the high ground of philanthropy. The very

next paragraph condemned him, because so far as he had gone he had violated the constitution. (Laughter.) The second paragraph answers the first. Why did he not issue the proclamation on the high ground of philanthropy? Because he was sworn to protect the constitution—(hear, hear)—and by the constitution he was bound to recognise as property in each of the States whatever that particular State decrees to be property. Consequently, if a State remains loyal, he is as much bound by the Constitution of the United States as Queen Victoria is bound by the laws of our country not to change the laws and institutions of that State. He could not force emancipation upon loyal States, for they, by their loyalty, are under the protection of the law; but when the rebel States put themselves out of the pale of the law, and just as every Government has a right to confiscate the property of rebels, Congress having pronounced confiscation in regard to those rebels, the President at length, after fair warning, offering to compensate for their slaves those who voluntarily surrendered them, issued this proclamation, which is one of confiscation.

Mr. Hall then showed that the *Times* had once been on the same side as themselves, and quoted an article which appeared on the 7th of January, 1861, which commenced—

The North is for freedom, the South is for slavery. The North is for freedom of discussion, the South represses freedom of discussion with the tar brush and the pine fagot.

and ended—

This, then, is the result of the history of slavery. It began as a tolerated, it has ended as an aggressive, institution; and if it now threatens to dissolve the Union, it is not because it has anything to fear for that which it possesses already, but because it has received a check to its hopes of future acquisition.

To the argument of the *Times* attempting to show that slavery was permitted by Scripture he opposed the following extract from the late work of the *Times* correspondent, Mr. Russell:—

The miserable sophists who expose themselves to the contempt of the world by their paltry theories on the Divine origin and uses of slavery are infinitely more contemptible than the wretched bigots who published themes long ago on the propriety of burning witches, or on the necessity for the offices of the Inquisition.

Mr. Hall concluded as follows:—

I don't want to refer, Mr. Chairman, to anything theological. For my own part, I am deeply pained at the book lately published by Bishop Colenso; but I am ready to endorse what the Duke of Argyll said the other day, that the injury done by such books as Bishop Colenso's is not to be compared to the injury done when Christians adduce the Bible in support of slavery; because, bad as some of us may think it to regard the Bible as incorrect in matters of figures, it is infinitely more so to regard it as incorrect on the great questions of morality. So that the Duke of Argyll says, "More injury is done by bringing the Bible forward to sanction slavery than if Bishop Colenso wrote a book every week, and lived to the age of Methuselah." ("Hear, hear," and cheers.) It is very evident that with such leaders as these there will soon be no longer a sensible, intelligent people to follow them, for such mistakes will open the minds of multitudes who have hitherto been led astray. ("Hear, hear.") We are resolved to affirm throughout the land the proposition with which I started—that a war, the horrors of which we all lament, having broken out between the Northern and the Southern States, the sympathies of free England must be with the North rather than with the South, because with the success of the North rather than with that of the South is identified the great cause of negro emancipation. (Applause.) And in affirming this we wish also to give renewed and emphatic utterance to a few simple principles which Southern sympathisers are apt to overlook, but which should be regarded as axiomatic in all assemblies of Englishmen. Those principles are such as these:—That "God has made of one blood all nations to dwell upon the face of the earth"—(cheers)—that there is no right so sacred as that which a man has to himself, no wrong so flagrant as that of robbing a man of himself—(cheers)—that it is an abomination to steal a man and to sell him—(loud cheers)—that it is no less an abomination to breed a man and to sell him—(Hear, hear)—and for a man to barter away his own offspring for gold—(loud cheers)—that it is an abomination to expose men and women on the auction-block and feel their muscles and hand them over to the highest bidder as you would cattle—(Shame!)—that it is an abomination to deny to a woman the rights of chastity and maternity—(Hear)—that it is an abomination judicially to declare that a coloured man has no rights which a white man need respect—(Hear, hear)—that it is an abomination to flog a naked woman, whether she be a Hungarian countess or an African slave—(Hear, hear)—that it is an abomination to fine, imprison, flog, and on a repetition of the act, hang a man for teaching another man to read the Bible—(Hear, hear)—that it is hideous blasphemy to cite that Bible of a God of love in defence of such abominations—(Hear, hear)—that a confederacy of men fighting in order to commit these abominations should be regarded as engaged in a portentous piracy rather than in legitimate warfare—(cheers)—that the conscience and heart of free England can never wish to recognise an empire avowing as its corner-stone the right to maintain and extend these abominations—(cheers)—and, lastly, as the recognition of an empire involves recognition of its ambassador, that the loyalty of Great Britain loathes the very idea of such an indignity being offered to the Royal Lady we delight to venerate, as that her pure, matronly, and widowed hand, which wields only the sceptre of love over the free, should ever be contaminated by the kiss of any representative of so foul a conspiracy against civilisation, humanity, and God! (Immense applause.)

The CHAIRMAN then put the amendment of Mr. Fielde, for which only one hand was held up, whereas the original resolution was carried with great cheering.

The second resolution, moved by Mr. TAYLOR, M.P. for Leicester, and seconded by Mr. J. M. LUDLOW, was as follows:—

That in the election of President Lincoln, and in the principal acts of his administration—the abolition of slavery in the district of Columbia, the prohibition of slavery in the territories, the recognition of the Republics of Hayti and Liberia, the

concession of the right of search for the suppression of the slave-trade, the scheme of compensated emancipation, and the proclamation which inaugurated the new year—this meeting recognises successive triumphs of anti-slavery sentiment in the United States; rejoices in the prospect thus afforded of friendship between England and America, as well as of liberation to the enslaved; offers to the Government and to the people of the loyal States the assurance of fraternal sympathy in their noble struggle, and requests the chairman to communicate this resolution to his Excellency the American Minister. (Cheers.)

The Rev. R. HIBBES, a clergyman, then came forward, and, amid great interruption, moved the following amendment:—

That this meeting, while earnestly deprecating slavery and all its enormities, confesses with the deepest humiliation that England, from her own oppression, by which men are driven to actual starvation, is not in a position to address a remonstrance to America.

Mr. GEORGE BROOK having seconded the amendment, the CHAIRMAN put it, when all hands were against it, and the resolution proposed by Mr. Taylor was carried amid applause.

Mr. NICHOLAY moved a vote of thanks to the chairman, for the efficiency with which he had discharged his arduous duties. Mr. S. LUCAS seconded the motion, which was carried unanimously. The CHAIRMAN acknowledged the compliment, and the vast assemblage then dispersed.

While the larger meetings were going on, the Lower Hall, which had been thrown open when the upper room was filled, was the scene of a similar demonstration. Amongst the speakers who addressed the meeting were Mr. Gorrie, Mr. James Taylor, junior, of Birmingham, Hon. and Rev. B. W. Noel, and other gentlemen. The first resolution was moved by Mr. Calthrop, who has spent some years in the United States, and is just about to return, and the second resolution was moved by Mr. J. M. Probyn, who had also travelled extensively in the States, both North and South. The excitement outside was immense. Thousands of anxious disappointed folks clustered round the doors both in Exeter-street and the Strand. At length a few of the committee of the Emancipation Society, who had been prevented by the throng from gaining admittance to the building, invited the crowd to hear a speech or two in the open air, and a chair being placed against the wall at the bend of Exeter-street, Mr. Nicholay was proposed as chairman. Amongst the speakers were Mr. Shaen, Mr. Passmore Edwards, the Rev. H. Solly, and the Rev. W. D. Haley, one of General Burnside's chaplains, who had shared with him all the dangers and hardships of the North Carolina campaign, and who said that their cheers would be heard across the Atlantic, and would gladden the heart of many a poor fellow languishing in an hospital, or dying on the battle-field. Their voices would be heard by President Lincoln in his Cabinet, and uphold in his righteous course one of the best and noblest men that God had ever sent to fill the Presidential chair. At the close of the meeting, amid vehement acclamations, Mr. Solly proposed three cheers for President Lincoln, and three for Mr. Haley; and three more were given for the Northern army, and the crowd slowly dispersed. Numbers of hard-handed working men and youths pressed forward, as the crowd opened to let Mr. Haley pass, to shake hands with him and wish him good night and "God bless him."

OTHER MEETINGS.

On the evening of Monday, January 26, a great meeting was held at the Broadmead-rooms, Bristol, to express approval of and sympathy with the anti-slavery policy of President Lincoln and the Federal Government of the United States. George Thomas, Esq., occupied the chair, and was supported by some fifteen Dissenting ministers and an influential platform. The meeting was very crowded. Mr. HANDEL COSSHAM moved a resolution deprecating slavery and regarding it as the true source of the war; sympathising with the United States in their present distracted condition; and regarding their recent generous contribution to the cotton operatives of England as an omen that the harmonious feeling subsisting between the two countries would never be interrupted. The Rev. H. J. ROPER seconded the resolution. Mr. E. CLARK moved an amendment deprecating any discussion of the causes of the American war, or the policy of the United States Government, as unnecessary and ill-timed, especially if it was intended, as stated, to be expressive of approval of the anti-slavery policy of President Lincoln and the Federal Government. Mr. A. VICKERS, manager of the Bristol Cotton Works, seconded the amendment. Mr. GEORGE THOMPSON replied to the amendment, which was negative by an immense majority, and the resolution was carried amidst enthusiastic cheering. The Rev. N. HAYCROFT moved a resolution rejoicing at the rapid growth of anti-slavery principles in the North, and expressive of the hope that, whatever might be the political issue of this war, one result would be for ever to purge the United States from the stain of slavery. Mr. HENRY DOWNS seconded the resolution, which was enthusiastically carried. The Rev. W. JAMES moved the adoption of an address to President Lincoln, embodying the sentiments of the meeting. The Rev. T. HACKING seconded the motion, which was supported by Mr. JACKSON, Jefferson Davis's late coachman, who said that nine months ago he was a slave in Richmond, sitting on the box of Mrs. Jefferson Davis. He had been twenty-nine years and six months in slavery. But who was the cause of his being free? Jefferson Davis or President Lincoln? (Hear, hear, "That's the question.") The meeting lasted nearly four hours, and was enthusiastic throughout.

A similar meeting was held at Gloucester, in the theatre, which was addressed by Mr. GEO. THOMPSON and Mr. JACKSON.

On Thursday there was an immense gathering in St. George's Hall, Bradford, called together to give the people of that town "an opportunity of showing that they hated slavery with all their hearts, and that they sympathised with President Lincoln in his efforts to sweep away the cause of the war, and the mainstay of slavery throughout the world." Mr. W. E. FORSTER, M.P. for Bradford, presided, and delivered a long and able speech, which was much applauded.

Mr. Alderman KELLY moved, and Mr. HARRISON seconded, a resolution, which was as follows:—

That in the opinion of this meeting the war now raging in America had its origin in slavery, is continued in its defence, for its extension and perpetuation; that slavery is in antagonism to Christianity and to free institutions—a scourge, a blight, and a curse to the human race, and a stain upon the civilisation of the nineteenth century.

Mr. S. POPE, barrister, of Manchester, supported the resolution in a long and powerful speech. The resolution was then put and carried without a dissentient hand, and with loud acclamation, as were those which followed. Other resolutions of an equally strong and decided character were proposed and supported by Mr. A. Illingworth, Mr. J. Cooke, Mr. Washington Wilks, the Rev. J. H. Ryland, Mr. Councillor Rawson, Mr. James Cropper, of Kendal, Mr. James Hanson, Mr. Councillor Haley, and Mr. Malcolm Ross. It was also agreed that a copy of the resolution should be transmitted to the American Ambassador, with a request that he would forward them to President Lincoln, and the meeting separated at a quarter to eleven o'clock, after giving three cheers for the President.

At Stroud also on the same evening a crowded and enthusiastic meeting was held in the Subscription Rooms, Mr. J. Sibree presided. Mr. J. E. BARNARD proposed, and Mr. A. PARTRIDGE seconded a resolution expressing sympathy with America in the present disastrous conflict. Mr. HANDEL COSSHAM and Mr. GEORGE THOMPSON addressed the meeting in long and eloquent speeches in support of another resolution, expressing the hope that slavery might be abolished.

Mr. WALTER STANTON, manufacturer, proposed the following amendment:—

That this meeting deeply deprecates the civil war now raging in the United States of America, and will hail any peaceful termination of the struggle, while at the same time it trusts that the country will maintain a strict neutrality in action and the expression of sentiment between the contending parties.

This was seconded by Mr. W. H. MARLING, manufacturer. Both speakers defended the South, but expressed their abhorrence of slavery. Mr. COSSHAM, amidst great interruption, replied to the amendment, which, upon being put, had about ten hands held up in its favour, and the original resolution was carried amidst thunders of applause. The Rev. J. A. TARTON, incumbent of Stroud, proposed a resolution of gratitude to the Federal States for their contribution to the Lancashire Distress Fund, which was carried. An address to President Lincoln was adopted, and after a speech by Mr. JACKSON, the coloured coachman of Jefferson Davis, the meeting concluded about midnight with three cheers for Lincoln.

A large meeting was held at Bath on Monday. Mr. G. Thompson, of London, and Mr. Cosham, of Bristol, addressed the meeting, and the proceedings were most enthusiastic.—On the same evening an emancipation meeting was held at the Literary Institution, Three Mills-lane, Bromley-by-Bow. Mr. Harper Twelvetroes presided. Among the speakers were the Rev. Sella Martin (a minister of colour), and Mr. Washington Wilks, the Rev. J. H. Ryland, and Mr. E. Wainwright on behalf of the Emancipation Society. One of the speakers, Dr. Garman, referring to the recently expressed sentiments of Mr. Ayrton, M.P., said that if the hon. member did not recall them, he (Dr. Garman) would not vote for him again, although he had worked hard to secure his election. (Cheers.)—In Liverpool district meetings are being held preparatory to a great meeting, which it is proposed to hold about the middle of the month, for the purpose of expressing sympathy with the efforts of the American Government to abolish slavery.

UNIVERSITY OF LONDON.

MATRICULATION EXAMINATION.—JANUARY, 1863.

The following is a list of candidates who passed the late examination for Matriculation:—

FIRST DIVISION.—Alfred Douglas Adrian, King's College Evening Classes; Charles Joseph Angus, Leatherhead, and City of London School; John Arnold, Stonyhurst College; William Samuel Beaufoy, Trinity College, Cambridge; Edward William Berridge, Islington Proprietary School; Thomas Blackall, Training College, Highbury; Gregory Widdrington Byrne, King's College School; Russell Forbes Carpenter, University College; William Henry Chaplin, City of London School; John Charles Charlton, Portland Grammar School, Plymouth; William Coates, Mr. Shaw's, Brixton; William Turner Threlton Dyer, King's College; William Henry Exall, Denmark-hill Grammar School; Joseph Gledhill, Training College, Battersea; William Richard Gowers, Christ Church Collegiate School, Oxford; Frederic Green, Grove House, Tottenham; Thomas William Harris, Grove House, Tottenham; Thomas Hick, private tuition; Thomas Thompson Hodson, City of London School; Richard Hughes, Liverpool Institute High School; Henry Humphreys, King's College; Alexander Irving, private study; George Arthur Kenyon, Rossall School, Fleetwood; Sidney Bolton Kincaid, the College, Brixton-hill; Henry Flamank Marshall, King Edward's School, Birmingham; William Thomas Martin, Regent's-park College; Samuel Morley, Mead House, Biggleswade; John Fletcher Moulton, New Kingswood School; Thomas O'Connor, March Grammar School; Alfred Lloyd Owen, Christ's Hospital; Richard Vercoe Pope, private study; James Pratt, Mission School, Black

beath; James Pringle, private tuition; William Pringle, private tuition; William Emmanuel Pryke, Perse School, Cambridge; Thomas Rayson, private study; George Ebenezer Read, Mission School, Blackheath; William Alesept Richards, Probus School, Cornwall; William Henry Ridgway, private study; William James Buchanan Saunders, private study; James Sawyer, Queen's College, Birmingham; Francis Edward Shepherd, University College; Charles Stuart, private study; William Thaine, King's College; John William Watson, Flounder's Institute; James Wood, Normal College, Borough-road.

SECOND DIVISION.—George Edward D'Arcy Adams, Honiton Grammar School; George Aldridge, Flounders Institute; Arthur Wihart Antenbring, private study; Howard Barrett, St. George's Hospital; William Edward Bickerdike, private tuition; Henry Albert Blanch, private study; Robert Bonner, Mr. Loveday's, Brighton; Henry Hodgson Bremner, private study; Robert Frederick Brewer, private study; Francis William Burn, Philological School; George Anderson Canton, King's College School; Joseph Coates, Huddersfield College; Joseph Coles, Mission School, Blackheath; Daniel Conolly, private study; William Robert Davies, University College School; Charles Dunt, private tuition; Charles Alexander Ellis, Royal Medical College, Epsom; Matthew Ford, Training College, Highbury; Thomas Benson Pease Ford, Grove House, Tottenham; Ernest Angel Gray, King's College; George Percival Haulley, King Edward's Grammar School, Birmingham; Douglas Plucknett Hindley, private tuition; Henry Gamble Hobson, Regent's Park College; Henry Kirwan Kin, private study; Julius Lawrence Levy, University College; David Linn, Epsom College; Thomas Richardson Loy, private tuition; Gysbert Henry Maasdorp, private tuition; Bennett May, private tuition; Charles Dudley Maynard, University College; George Mills, private tuition; James Morgan, private reading; John William Owsley, private study; Philip George Philips, St. Mary's Hospital; George Thompson Powell, private tuition; Edward Revell James Radcliffe, Merchant-Taylor's School; Henry John Robinson, King's College; Francis Manley Boldero Sims, Colchester Grammar School; Henry Toovey, Mr. Older, Richmond; Budbrooden Tyahjer, Highbury New-park College; Arthur Young, University College.

THIRD DIVISION.—John Atkins, Colligate School, Swansea; Edgar William Beckingsale, Royal Medical College, Epsom; John Hougham Bell, King's College; Yeend Duer, Forest-hill School; Octavius Johnson, Regent's Park College; John Kellock, private study; Charles George Langdon, private tuition; William Stanger, private tuition; Robert Wood, Alleyn's Grammar School.

Postscript.

Wednesday, Feb. 4, 1863.
LATEST FOREIGN NEWS.
AMERICA.

By the arrival of the City of Baltimore and the Jura we have news from New York to the evening of the 24th ult.

NEW YORK, Jan. 23.

General Burnside's address to the army of the Potomac is dated the 20th inst., and informs the army that they are about to meet the enemy once more. "The gallant actions in North Carolina, Tennessee, and Arkansas," he says, "divided and weakened the enemy on the Rappahannock, and the auspicious moment has arrived to strike a great and mortal blow at the rebellion, and gain the decisive victory which is due to the country." General Burnside calls for the firm action of officers and men, and the army will then have taken the great step towards restoring peace to the country and to the Government its rightful authority.

The *Richmond Examiner* says that the South is now on the high road to peace:—"The North may be vindictive enough to pursue a war of hatred and spite indefinitely, but it is not in human nature to resist in the end the logic of sober second thought which teaches that peace is cheap and war expensive—peace a mine of wealth and war the grave of all prosperity."

The *New York Herald* urges upon the New York State Legislature to pass resolutions denouncing the manner of conducting the campaign, and calling upon the President to place McClellan at the head of the War Department, and some competent naval officer at the head of the Naval Department.

The *New York Tribune* urges the reorganisation of the Cabinet, to be composed wholly of statesmen who not merely acquiesce in Lincoln's emancipation proclamation as the necessary and inevitable sequence from the proposition that the nation has a right to live at whatever cost to traitors; the calling out of the uniformed militia for three months to garrison Washington, Baltimore, and the Western cities, whilst all the soldiers are sent to the front for active campaigning. The *Tribune* further urges the arming of every man, native or foreign, black or white, who will fight for the Union in the meantime. But "if three months' earnest fighting do not serve to make a serious impression on the rebels, if at the end of that term the North is no further advanced than at the beginning, if some malignant fate has decreed that the blood and treasure of the nation shall always be squandered in fruitless efforts,—let the North bow to her destiny and make the best attainable peace."

The appearance of the Confederate privateer Retribution off St. Thomas is confirmed. She is schooner-rigged, and was formerly the steam-tug Enoch Train, of Boston. She is very fast.

The inaugural address of the Governor of Delaware expresses strong Union and emancipation sentiments, and favours a vigorous prosecution of the war.

The *Richmond Dispatch* says:—"The enemy is concentrating a heavy force with a view to strike a blow at the main line of railway connecting Richmond with the far South. Their forces at Newbern and Morehead City number 50,000. It is said that a powerful fleet is at Morehead City with a view to an early naval attack upon Wilmington, whilst a simultaneous movement is made upon Weldon."

Governor Letcher, of Virginia, has called out twenty-six regiments of militia from all counties near to the North Carolina line to aid in repelling any invasion of the enemy from that direction. The militia will rendezvous at Petersburg for six months' service.

The *Jackson Mississippian* thinks that the banks of the Mississippi, either at Vicksburg or at Port Hudson, will be the theatre of the last grand battle of the war.

In the House of Representatives yesterday, Mr. Harding, of Kentucky, announced the emancipation proclamation. He had no hope of reunion under the present Radical policy. The Democratic party, North and South, would crush out the Abolitionists and Secessionists, and snatch the Government from ruin.

Considerable skirmishing continues to take place around Baton Rouge, and the city has been nearly entirely evacuated by the inhabitants. The Federal force there is stated at 8,000 men.

NEW YORK, Jan. 24.

Heavy rains, making the roads impassable, have rendered the advance of General Burnside's army beyond the Rappahannock for the present impossible. The condition of the roads delayed the transportation of the pontoons and heavy artillery, and prevented the surprise of the enemy at the points designated for crossing the river. No troops therefore crossed, and the whole army returned to its former position.

Western journals anticipate an immediate attack on Rosenorans by Longstreet.

4,800 prisoners from Arkansas Post have arrived at Cairo.

Congress has rejected the Secretary of the Treasury's banking scheme as presented by the Committee of Ways and Means. The bill now before Congress provides for raising 900,000,000 dols. by 20-year Six per Cent. loans, 300,000,000 dols. by 3-year Six per Cent. Treasury notes, and a further issue of 300,000,000 dols. legal tender notes.

The Mexican Minister at Washington has complained to the Federal Government that he was refused permission to ship arms to a Mexican blockaded port, while it permitted the shipment of mules and wagons for the French in Mexico. Mr. Seward replied that he did not recognise a state of war as existing between Mexico and the allies. As there had been no declaration of war, therefore the United States could not govern their conduct by the rules of neutrals; but the prohibition to ship arms applied to all nations, on the ground of the military necessities of the United States.

The *New York Tribune* asserts that General Butler will return to take the command at New Orleans.

The tursted steamer Weehawker has safely arrived at Fortress Monroe, after encountering severe gales.

General Evans has left Memphis for another attack on Vicksburg.

The Federals have captured St. Charles Duval's Bluff and Desarie, on the White River, and their gunboats are over 300 miles above the mouth of the river.

Intense excitement and uproarious proceedings continue in the New York Assembly. No Speaker has yet been chosen.

Money easy. Gold, 50 per cent. prem. Exchange, bankers' bills, 163 to 165. Stocks firm and advancing.

MEXICO.

Advices have been received from Vera Cruz to the 3rd January. It was rumoured that General Doblado had committed suicide. It was also reported that there was a serious misunderstanding between Generals Ortega and Comonfort, and that numerous desertions from the Mexican garrison at Puebla were taking place.

The *Courier*, which arrived at Massatlan on the 3rd inst., reported that the French were encamped at Puebla, and were disposing their forces for an attack on the city.

THE INSURRECTION IN POLAND.

POZNAN, Feb. 3.—A proclamation of the military Governor and of the President of the Provincial Government cautions the inhabitants of this province against direct or indirect participation in the insurrection in Russian Poland, as every such offence would be regarded and punished as an act of high treason.

LEMBURG, Feb. 3.—The following announcement has been published to-day by the police:—"For some days past persons have been enlisted here for the purpose of taking part in the insurrection in Russian Poland. Many of these individuals have already left, among whom were some possessed of arms. Any proceeding of this kind will in future be dealt with according to the penal law."

PRUSSIA.

BERLIN, Feb. 3.—Fifty members of the Upper House, belonging to different political parties, proposed the draft of an address to-day, which is to be presented to the King. The address says that the present conflict has arisen because each of the three legislative Powers of the State has exceeded the rights formally conferred upon it by the constitution. The Prussian constitution does not prescribe which of the three ruling bodies is to yield in case of dissension; but the German language contains the word *Landesvater* (father of the country). The members proposing the address do not wish the Crown to infringe the law, nor do they regard the present emergency as one in which any of the ruling bodies is placed upon its defence. They hope that by moderation and strictly legal means the existing dangers of anarchy and absolutism may be averted, and they promise their support to any feasible project of agreement between the Lower House and the Crown.

THE IONIAN ISLANDS.

CORFU, Jan. 31.—The English military commander has ordered the cessation of all work on the fortifications, and of all repairs. Similar orders have been given in the other Ionian Islands.

CHINA AND AUSTRALIA.

SHANGHAI (via Suez), Dec. 24.—The rebels are strengthening Nankin. They are supposed to be in distress through want of supplies. Their leader is stated to have left Nankin for Ching-chou, on hearing of the interference of the Russians. Advices from Japan state that the English Legation remains at Yokohama.

MELBOURNE, Dec. 24.—The explorer Stuart has returned to this city.

THE EMANCIPATION MOVEMENT.

A crowded and enthusiastic emancipation meeting was held in the borough of Southwark last night. The large room of Taylor's Repository was not only crammed, but it is stated that thousands could not obtain admission. The chair was occupied by Mr. W. J. Haynes, and the speech of the evening was delivered by Mr. George

Thompson. He carried his audience entirely with him. Speeches were also delivered by other residents of the locality; and the resolutions were carried by acclamation. A great out-door meeting, consisting of those who could not obtain admission to the building, was held simultaneously, and the same resolutions of sympathy with President Lincoln in his anti-slavery policy were enthusiastically adopted.

A most influential deputation of the Committee of the British and Foreign Anti-Slavery Society waited upon Mr. Adams, the United States Minister, yesterday. Their object was to present a minute to his Excellency, embodying the views of the society in reference to the war now raging in America and the emancipation policy of the President. The minute was a most able document. His Excellency in reply pointed out that the war was begun by the Southerners, whose object was not to achieve their own independence, but to force their rule over the whole of the States upon an unwilling people. He expressed his firm conviction that the doom of slavery in America was pronounced. Several gentlemen subsequently addressed his Excellency in support of the minute.

At Birmingham the address to President Lincoln is being signed by thousands. The change of public sentiment is such, says the *Birmingham Post*, that many who a fortnight ago declined to sign have now done so.

A crowded and enthusiastic meeting was held last night in the Leeds Music Hall—Mr. Edward Baines, M.P., in the chair—to express an opinion on the question of negro emancipation with reference to President Lincoln's proclamation. The resolutions, which had for their object the strengthening of the President's hands in the emancipation of slaves, were all carried by immense majorities. A Mr. Clarke, who moved an amendment somewhat in favour of the South as a people fighting for independence, was only supported by about twenty hands.

MR. BRIGHT, M.P., ON AMERICA.

ROCHDALE, Tuesday Evening.

This evening, in the Public Hall at Rochdale, a meeting was held for the purpose of voting the thanks of the inhabitants of that borough to the American merchants and people for the provisions they have sent for the unemployed Lancashire operatives. The Mayor (Mr. Ashworth) presided, and the large room was filled almost to suffocation.

Mr. BRIGHT, in supporting the resolution proposed and seconded, and which was ultimately carried, said that it was evident that whatever might be the faults of ambitious men or the crimes of Governments the peoples were beginning to learn that they ought not to be hostile to each other, but that they ought to take an interest in each other's welfare. In the course of his speech he said one of the questions involved in this war was whether among Christian nations slavery should be adopted or entirely abolished; for if the result of the dire struggle were to abolish slavery in the territories of the United States, the abolition of slavery in Brazil and Cuba would naturally follow. Only recently a gentleman well acquainted with Cuba told him that such was the feeling of the inhabitants of that island, and no doubt such would be the result. Thus the question of the freedom of 4,000,000 slaves was not the only one involved, for it involved the freedom of many more; but in this great struggle there was still more involved, for if they were to believe what might be called the opinion of the leading papers and men of the Southern Confederacy, the freedom or slavery of white men was involved. The *Richmond Examiner*, the most able and influential paper in the South, had stated that universal liberty had failed—that the evils of free society were insufferable—that slavery was the most fitting state for new peoples, and that, therefore, it ought not to be abolished. In a speech of Mr. Cobb he found that that gentleman thought that slavery was a cure for everything. Nay, for his part, he (Mr. Bright) said that this great strife has arisen through an infamous conspiracy against the rights of human nature on principles such as could not be found in the pages of any heathen writer of olden times, or in the practice of savage nations in our times. It was the doctrine of devils and not of men; and all mankind should shudder at the guilt which this conspiracy had brought upon their head. (Great cheering.) The rebellion was a rebellion against the majority; the argued that if slavery was right the slave-trade could not be wrong. They were told that the distress here was caused by the blockade, but such was not the fact; the South might send cotton here if they chose, but they refused to do so. They burnt their cotton that they might injure us, and they injured us in the hope that we should not be able to live without their cotton, and that therefore we should break the blockade, make war on the North, and help them to obtain their independence. Mr. Mann, of Georgia, Mr. Senator Wigfall, and Mr. Stephens, the Vice-President of the Southern Confederacy, had said that if England were without cotton for a week an outbreak would result, and that the Queen would not only lose her crown, but her head. Envoys had been sent off to this country—men who were slaveowners and slave-dealers—to induce us to espouse the cause of the South, and those very men were received under the gallery of the House of Commons by members who shook hands with them. He regretted that England was the only country in Europe where men were to be found who were willing to make their Government take part against the North.

A Privy Council was held at Osborne yesterday. The Royal speech to be delivered at the opening of Parliament on Thursday was submitted to her Majesty and approved. The Archbishop of York did homage on his appointment, and he and Sir Andrew Buchanan were subsequently sworn in members of the Privy Council. Her Majesty pricked the list of sheriffs for England and Wales.

MARK LANE.—THIS DAY.

A very moderate supply of English wheat was received fresh up to this morning's market. Dry parcels met with a steady sale, at full prices; but damp qualities were much neglected. The show of samples of foreign wheat on the stands was moderately extensive. For all descriptions the demand ruled inactive, yet the quotations were supported. Flouring ex-gross of grain were in fair average request and the currency ruled firm. Malt barley changed hands at extreme rates, and the value of other kinds was fully maintained. The malt trade was dull, and prices had a downward tendency. Good and fine oats ruled firm, at extreme rates.

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TO CORRESPONDENTS.

Saffron Walden.—A P.O.O. for 26s. was received on the 26th ult. by the publisher, bearing this post-mark, but without any name or initial accompanying it.

“A. Vernon” writes to supply an omission in the “Congregational Year Book” for which he cannot account. The name of the “Caledonian-road Chapel” is given, but not the name of the Pastor—the Rev. E. Davies—although, he says “ignorance can scarcely be pleaded in our case, for, if I mistake not, the omission has been pointed out, but never supplied.”

“H. O.” has not given us his name. But we should not have inserted his letter if he had, for it would serve only to promote di-union.

“P. Chabonan.”—We must decline publishing more letters on this question, as calculated to do the very mischief which the writer deprecates.

“Thomas Roberts.”—We have not space for his letter.

The Nonconformist.

WEDNESDAY, FEBRUARY 4, 1863.

SUMMARY.

PARLIAMENT will be opened to-morrow by commission. The absence of her Majesty on so important an occasion is the more to be regretted as it appears to be in accordance with a settled resolution to shrink from all public appearances, and delegate to her children the task of presiding over all State ceremonies. Although it is said with increasing distinctness that the Opposition are resolved to make a direct assault on the Government, the report, looking at the state of public feeling, is scarcely credible. Among the first measures proposed will, no doubt, be dotations to the Prince and future Princess of Wales, and this, with the approaching marriage, precludes the idea of any serious party struggle before the Royal espousals. Yesterday the speech from the Throne was approved of by her Majesty in Privy Council, and it can hardly be doubted that the article in this morning's *Times* is based on something more than a shrewd guess. That journal holds out the prospect of a reduction in the income-tax by twopence in the pound, a cessation of the war duties on tea and sugar, and a marriage law for Scotland and Ireland on the principle of the English law, which makes the ceremony a civil contract, leaving to the conscience of the parties thus united to renew their vows in a place of worship. We fear this report is too good to be true—for it is evident that such a measure would be shipwrecked in the House of Lords.

Our news columns bear witness to the extraordinary impulse given to the movement against American slavery; and we may reasonably hope, with the Hon. and Rev. Baptist Noel, that the immense multitude at Exeter Hall last Thursday were but the pickets of a great emancipation army in this country. Yesterday there was held in Southwark another monster meeting on the same subject. Leeds has followed in the wake of Bradford. Mr. Bright has once more lifted up his powerful voice, in a Rochdale meeting called to pass a vote of thanks for the gift of America to Lancashire, against the “infamous conspiracy against the rights of human nature,” and a deputation of the Anti-Slavery Society has presented to the American Minister an address approving of the emancipation policy of the Federal Government. Mr. Bright indicated the importance of this struggle when he pointed out that the downfall of slavery in America would involve its abolition in Cuba and Brazil. Mr. Adams, in the course of his reply to the anti-slavery deputation, expressed the opinion that the civilised

world is pronouncing the doom of slavery. “If so,” he added with much truth, “greatly as this bloody war is to be lamented, will it not hereafter be reckoned among that class of civil convulsions well known in history which have brought to the futurity of the human race an ample reward for the sacrifices and sufferings of their predecessors?” It is manifest that the expression of public opinion in this country will exercise a most salutary influence on the other side of the Atlantic, as well as induce our Government to resist any proposal for the speedy recognition of a slaveowning oligarchy (to quote the words of Professor Goldwin Smith), “in the midst of Christendom and civilisation, a State based on the slavery of the labouring class—a slavery hopeless and without redemption; a slavery far worse in its deliberate and legalised iniquity than the bondage of ignorant and barbarous times—a slavery attended with such systematic outrages on nature and humanity as are not to be thought without horror and loathing in any Christian land.”

During the week there has been abundant news from America. Heavy rains have prevented General Burnside from making a forward movement across the Rappahannock, which would probably have been disastrous to the Federal arms. While the army of the Potomac is idle, a force of 50,000 men is at Newbern, not with the view of marching on Richmond, but to break up the railway communication between that city and the South. From the South-West the news relates chiefly to preparations for another battle in Tennessee between Rosecranz and Longstreet, a renewed attack on Vicksburg and Galveston, and a Federal victory in Arkansas. According to a statement in the *Morning Herald*, the Confederates will soon have a fleet of iron-clad ships capable of coping with the Federal navy, and reopening the Southern ports. Meanwhile, Congress has given further proof of the sincerity of its desire to abolish slavery by receiving with favour a bill to appropriate ten millions of dollars in aid of the emancipation of slaves in Maryland, and another for raising 150,000 negro troops. It remains to be seen whether, in the words of the *Richmond Despatch*, “beyond the lines of the Federal army, slavery will continue intact and impregnable as the rock of Gibraltar.”

Perhaps the most remarkable item of American intelligence is an article in the *New York Tribune*, the chief Republican organ, urging three more months of strenuous fight. But “if, at the end of that term, the North is no further advanced than at the beginning; if some malignant fate has decreed that the blood and treasure of the nation shall always be squandered in fruitless efforts; let the North bow to her destiny, and make the best attainable peace.” This language is altogether new on the part of the dominant party in the North, and leads to the belief that this gigantic struggle is drawing to an end. We can only trust that when that result becomes imminent, the North may be in a position to dictate terms which will confine the Southern Confederation to the narrowest limits.

The Address of the French Senate in reply to the Emperor's Speech has been adopted with little discussion. M. Thouvenel, in a singularly outspoken speech, reiterated his opinion that the Romans are entitled to choose their own Government, and that the present state of things in Rome could not last. Prince Napoleon, debarred from speaking, expressed his views in a solitary vote against the Address. But in the Corps Législatif an animated debate on the whole policy of the Imperial Government may be expected.

Mr. Elliott has formally announced to the Provisional Government of Greece that the Duke of Saxe-Coburg is ready to become a candidate for the too-long vacant throne, and the Greeks of this country are quite prepared to endorse him. Though there have been reports of another hitch in the preliminary negotiations, no such information has been received at the Greek Legation. It is probable, therefore, that the Queen's Speech to-morrow will contain some definite announcement on the subject.

In Prussia the remarkable firmness of the Chamber of Deputies has induced the Upper House to intervene with the view of promoting an arrangement between the King and his Commons. It is not unlikely that the insurrection in Poland may dispose King William to moderation, though the contest has gone too far for his subjects to be satisfied with less than a genuine constitutional government.—Spite of Russian assurances, the outbreak in Poland is very far from being suppressed. In many of the country districts the insurgents are in great force, large bodies of men have betaken themselves to the forests, and the movement has spread to Lithuania. The details which are slowly coming in show that the insurrection was the alternative of the youth of the middle-classes being kidnapped by wholesale and sent off to military service. It was the last resort of a despairing

people; and though the rising will no doubt be put down, the sympathies of all Europe will be with these wretched victims of Russian barbarity.

POPULAR DEMONSTRATIONS AGAINST SLAVE INSTITUTIONS.

THE public meetings held last week in Exeter Hall, and at Bradford, Bristol, and other important towns, on negro slavery in America, and on the degree of sympathy due from England to Federals and Confederates respectively, on account of the position occupied by each party in regard to the “peculiar domestic institution,” will have, if they have not already had, one good effect—they will smother to atoms the hopes of those who seem to have fancied that by much eloquent writing and talk, by an artistic suppression of some facts and colouring of others, by a skilful misuse of phrases to which old associations have given an almost magical power over the popular mind, and by a persistent iteration, day after day, of the same fallacies, they might succeed in misrepresenting, if not in actually misleading, the opinion of the British public as to the true bearing of the sanguinary contest which is exhausting the resources of our Transatlantic cousins. They have worked long, variously, and with their whole hearts, to turn the sympathies of the people of England in favour of the Slave Empire of the South—and they had begun to mistake their own energy and perseverance as *claqueurs*, for evidence of public conviction and feeling. It must be not a little mortifying to them to find that themselves and their work are thoroughly appreciated, and that underneath all their fine writing, their sophistical pleading, their glittering fallacies, their impudent asseverations, their constructive falsehoods, the good sense and honest feeling of the “common people” of these realms should inscribe the simple but expressive word—“Humbug.” There have been a great many blank faces among “the upper ten thousand” since Friday morning last—a great deal of speaking silence—and, perhaps, “the clubs” have discovered, to their utter astonishment, that they are not “the people,” and that they neither make nor necessarily represent public opinion and sentiment in this country.

It is now as plain as daylight that no genius in the art of cookery can so season the cause of the South as to make it palatable to the popular taste in these high latitudes. We can distinguish between that liberty which is necessary for self-government, and that which is wanted for the purpose of lording it over others. We have no special reverence for institutions framed with a view to organise and legalise human brutality. No amount or force of argument could persuade us that we are bound to give Thuggism its own way—and American slavery in the Southern States, impiously described as “the ordinance of Heaven,” is but a modification of Thuggism. We can see clearly enough that the Southerners when still in the Union enjoyed all the freedom to do right, to obey God, to do good to man, to exercise themselves in all allowable ways, which any member of society can justly claim. We are aware that they broke up the Union to secure for themselves fuller and more unrestricted liberty to do wrong, to fly in the face of God, to injure, degrade, and brutify their fellow-men—in a word, to be Thugs with impunity. We know that this was their main object in hurrying into war with their over-indulgent and half-compromised fellow-countrymen in the North—that this is what they still fight for—that it is for this that our cotton operatives have been made to pine, and our principal branch of manufacturing industry to wither beneath a blight. This kingdom, Europe, humanity, is suffering in many ways in order that Southern “gentlemen” may have a government which will sanction, encourage, and reward them, in treating fellow-men as cattle, denying them all human rights, breeding, buying, and selling, flogging and hunting them, and killing them, body and soul, at pleasure. Although the so-called “cavaliers” fight well, agree well together, and present their case with plausibility, and although many of the representatives and organs of “the upper ten thousand” zealously second them in their efforts, it is reassuring to learn from those who alone have authority to speak confidently on their own behalf, and on behalf of the class to which they belong, that it will not go down with the commonalty of England, and that “iniquity framed into a law” is not an object of veneration in their eyes.

Thus much as to the sentiment of the “common people” of this country in regard to the American quarrel in its bearing upon the South. We believe it will be found as instinctively and practically true as it respects the North. The broad judgment at which they have arrived—and that notwithstanding the numerous temptations which

have offered themselves, and with which they have been incessantly plied by Southern sympathisers—is exceedingly creditable to them. They see, in the first place, that the North is not a homogeneous body—that it is pretty equally divided between two parties, one, the Republican, intent upon wiping out the national disgrace of slavery by abolishing it, either immediately or prospectively, with or without compensation, by means of the constitution, if possible, otherwise by means of the war; and the other, the Democrat, utterly insensible to the demoralising influence of slavery, desirous of sharing its profits, and willing to submit to any compromise which will reconstruct the Union on its old basis. They are duly sensible that these two parties acting together against the Seceders are far too nearly matched in numbers and influence to admit of a purely anti-slavery policy being carried out consistently on its own merits. They know that Mr. Lincoln, as President, must needs, to some extent, consult both parties, and that his course of action must result from the antagonism of both. They can make allowance, therefore, for the difficulties which beset him. They are not surprised at the imperfection of his measures, nor that, while giving effect to the will of one, he should assign reasons which can weigh only with the other. But this they clearly perceive—that, step by step, voluntarily or as the result of necessity, he is dealing out heavy blows against the accursed institution, and has rung out its death-knell on the American continent. Therefore, they sympathise with him, and feel it their duty to cheer him on. It is with a distinct view to this end that, heedless of what may be his immediate motives, they side with the North, which he represents—nor will they allow themselves to be turned aside from what they rightly judge to be their duty as opponents of slavery and a Slave Empire, by the insolence and rudeness of the Northern press, the vulgar jealousy of Northern politicians, or even the absurd and querulous sensitiveness of the Anti-slavery party. On the whole, they have come to the conclusion that the success of the South means the ratification and extension of Government founded on felony—and that the success of the North means either the prevention of such Government from being established, or the shutting it up within the narrowest possible limits. This is the practical issue which the people of England believe to be involved in the American struggle. They are not nice in weighing motives where twenty millions of minds differently constituted are working more or less towards the grand result. They leave to others the work of criticising acts in detail. And they content themselves with declaring emphatically the good wishes they entertain for that combatant whose ultimate ascendancy would destroy slavery, and bury its putrid carcass out of sight.

This we take to be the meaning of the recent popular demonstrations. They would have been equally enthusiastic at any period of the struggle, had steps been taken to call the people together, and test their sentiments. The Emancipation Society has rendered this great service to the cause of freedom. It has provided opportunities for the English people to show their colours—and the result is unmistakable. All the more so, because this outburst of feeling has not been elicited by the old anti-slavery authorities. The fuglemen have been denounced by the *Times* as "nobodies." Be it so! But how strong, then, must have been the feeling which gave such an overwhelming response! No, no! The British people have learned their lesson too well to be wheedled back into sympathy with slave institutions by the respectabilities that worship success, or the cultivated and luxurious classes that scent in the triumph of the South the dissolution of popular Government.

DEATH OF LORD LANSDOWNE.

THE death of the venerable Marquis of Lansdowne, hastened by a fall a few days previously, demands from us a brief tribute of respect. As a Conservative Whig, we can hardly be expected to express unqualified admiration of his political course—as the head and soul of the State-educational party, we deem him to have been sincere but mistaken. But the noble lord's opinions, little as we could sympathise with them, will not prevent our doing cordial homage to his memory for his unswerving consistency during his lengthened career, his general unselfishness of aim, his purity of life, his gentleness and courtesy of manners, his elegant tastes, and his careful intellectual culture. Though identified for half a century with the Liberal party in this country, and conspicuous among the public men whose names illustrate the period, he was not a man of power in any sense, nor, save on the one question of State Education, has he left any deep impress of himself upon the public mind. Yet,

undoubtedly, to him more than to any man of his intellectual calibre, England is indebted for much of which she has reason to be proud. Not qualified to achieve much by the direct action of his own powers, he more than made up for the deficiency in detecting latent genius, and helping it out of obscurity into light and honour. We owe to his patronage the popularisation of Jeremy Bentham, the invaluable labours of Horner, and the brilliant oratorical and literary course of Lord Macaulay. He was the Macenas of young, clever, and aspiring politicians of the Liberal school. Next to the late Prince Consort, he takes pre-eminent rank among those who sought to elevate and refine artistic taste in this country. Few men have had more friends, fewer still less enemies. He adorned the rank which he inherited, and from early manhood to old age commanded the respect of the public, and the affection of all who were admitted to his intimacy. Full of years and honours he has been gathered to his fathers—and men of all political parties will hasten to hang a wreath of *immortelles* upon his tomb. He will probably, however, be better remembered for his qualities as a man than for his endowments as a statesman.

SIR MORTON PETO ON TAXATION.

SIR Morton Peto, splendidly equipped and strongly armed, has entered the field of Financial Reform. In a handsome volume of some four hundred pages,* which is made as attractive to the reader as fancy binding, unexceptionable type, and tinted paper, can make it, he has tilted, on behalf of the tax-payers, against all the grim knights who have hitherto held the field against the public interests. Sir Morton enters on this campaign with some peculiar advantages. He is not publicly known to have committed himself to any particular theory of taxation. He is a man of large commercial experience, and must possess, in an unusual degree, the faculty of administration. His ability and position, both as a man of business and a politician, are well recognised, while the moderation of his language as a public speaker has been such as to secure for him a respectful hearing from the most opposite political parties. What, therefore, such a man may have to say on such a subject as that on which Sir Morton Peto has now chosen to address the public, may be presumed to be worth listening to with attention if not with deference.

The financial position of the kingdom has probably never been so elaborately reviewed as it has now been by Sir Morton Peto. He traverses the whole field of taxation and expenditure. The history and sources of our revenue, and the mode in which it is levied, with its application and administration, are narrated, explained, and commented on, with a fulness of information and a conciseness of style, which, with respect to most of the subjects under review, leave little that one can desire to be added. It will strike most readers of this work, however, that the author has not done that which, in his first chapter, he indicates it to be his intention to do. "Are," he asks, "the principles of our taxation sound or imperfect?" "What," he adds, "the nation really wants, is the renewed application of a sound principle to its financial policy." Sir Morton, however, himself lays down no principle, nor does he try, either the modes of raising the revenue, or the manner of expending it, by any principles which have been laid down by previous writers. Whether, for instance, taxation should be direct or indirect, or whether excise and Custom-house duties are, under any circumstances, justifiable, are questions into which he does not enter. Yet these are the primary questions raised by such writers as Mr. Cunningham and Sir Charles Whitworth, Sir William Blackstone, Adam Smith, and Dr. Chalmers, and the French economists. Nearly all our eminent English economists have condemned these duties; while the French economists have gone still further in expressing an opinion against every tax but a tax upon rent. There are unjust and wasteful methods of raising a revenue, as well as of expending it; but this kind of waste, with a few minor exceptions, Sir Morton does not discuss. Had he done so, however, he would probably not have been able largely and so effectively to deal with the more practically important question, in the present day, of the manner of expending it.

The first section of this work deals with the national income, and is principally an elaborate justification, first, of our free-trade policy, and, secondly, of the policy of low duties. On the latter subject Sir Morton has advanced a number of facts which, apart from their curious historical value, have a most vital and interesting bearing

on the national welfare. With respect, for instance, to the leading articles on which duties are levied by the Customs, he shows from a comparison of the rates of duty and the amount of duty received, during the last hundred or more years, that a reduced rate of duty has almost invariably been followed by an increase of revenue. The facts on which this argument is based are very skilfully stated, and the argument itself is presented with a marked ability. An especial application is made to the duties on tea, which are shown to be utterly disproportionate to its cost price (sevenpence-halfpenny a pound!) and injurious to our trade with China. The author suggests a duty of not higher than sixpence, which would enable the poor man to obtain his tea at eightpence a pound, and probably increase the revenue. Tobacco is treated in the same manner. Sir Morton argues that the high rate of duty on this article is not only injurious to trade, but that, by encouraging smuggling, it is a direct source of crime. The last point is amply proved from the evidence given before Mr. Hume's Committee in 1844 and the statements of the Commissioners of Customs. The sugar-duties are not so decisively treated, although they have been more fully discussed in the House of Commons than any other impost. The articles of use and consumption comprised under the French Treaty afford the author an opportunity of eulogising this great commercial event and paying a merited tribute to the character of the Emperor of the French. "Of all the documents," says Sir Morton, "ever subscribed by Sovereigns and diplomatists, there have been few to which the world may look with larger expectations of hopeful results than to this treaty of interchange and intercourse with France." "It would not," he adds, "become me to say how much is due to the Emperor of the French, whose enlightened and advanced views are so often misrepresented and misunderstood."

As may be supposed, the Property and Income-tax is largely treated in this work. Sir Morton gives a history of the tax, points out its inequitable bearing and immoral influence, and argues for the adoption of Mr. Hume's proposal of a pure property-tax, that is, a tax on the *capitalised* value of property, using the word, not as Lord Brougham uses it, who maintains on this subject, that a good voice is as much property as land, but as it is generally understood. As a specimen of the clear and forcible style of this work, we cannot do better than quote the reply to the objections that have been raised to a Property-tax:—

The objections which have been started to this system of taxation are three in number, and, regarding the importance of the principle they seem to be very insufficient in importance. The first is an objection on a general ground that the tendency of a tax on property would be to cause it to seek investment in some foreign country. To this it may be replied, first, that the income-tax, heavy as it has been in some years, has not driven persons to seek investments in a foreign country; and, second, that the great bulk of our property, in land, mines, railways, canals, docks, warehouses, shops, and dwellings, are not removable. The next objection is that a tax on unproductive property would prevent its accumulation; to which it would seem to be an obvious answer that the less capital that is rendered absolutely unproductive the better for the country. The third objection is one of detail, which rests chiefly on the authority of a late Chief Commissioner of Inland Revenue, who declared "that, although it was done in America, he was decidedly of opinion that we should not get the returns here." "The establishment necessary would be so great," &c. "No possible check could be introduced," &c. "It would, in my opinion, be quite impracticable," &c. "We could never trace the property of each individual," &c. "Or test its correctness," &c. "I apprehend it could never be done," &c. These strong expressions of doubt and difficulty it has been the fortune of most of us, in our experience, to have met with before, and to have found very easy of modification when the appointment of an official depended upon his carrying into execution the system he condemned. Of all the various fabrics in which Gordian-knots are accustomed to be tied, there is none that holds together so tenaciously, or yet that is so easily cut asunder, as—*red tape*.

Valuable, however, as this portion of Sir Morton Peto's work is, it is far exceeded in value by the chapters on the national expenditure. The review of the Army and Navy Budgets, especially, is one of the most trenchant pieces of financial criticism that has been written on these subjects. Sir Morton sets his face boldly against the extravagant, wasteful, and immoral scale on which these arms of the Government are maintained. He denounces, calmly, but with perhaps all the greater force from his calmness, the policy of maintaining a war expenditure in a time of peace, as well as the whole feeling, or assumed feeling, of suspicion of foreign designs, by which this expenditure has been sustained. He maintains that it is to be condemned on principle, and that it cannot be justified either by the state of Europe, or by any other political consideration. He submits that the policy of the last ten years, instead of being the best, is the very worst preparation for war; that we are setting an example to other Powers which may be attended with the most serious

* *Taxation: Its Levy and Expenditure, Past, Present, and Future.* By Sir S. MORTON PETO, Bart., M.P. London: Chapman and Hall.

evils to the whole world, and that we are actually tempting the nations to a warlike policy. He therefore calls upon the country to "resist the insidious attempt to fortify the whole world," and to rely mainly for the preservation of peace on the spirit of the people and the interests of the nations. He reminds the reader on this subject, that a policy of "speculative apprehension" has been condemned by even an unreformed Committee of the House of Commons, and quotes the words of Sir Robert Peel, that "the danger of aggression is infinitely less than the danger of those sufferings to which the present exorbitant expenditure must give rise." If, he adds, such an international arrangement as the one suggested by that statesman were adopted, "peace," in the words of Sir Robert, "would no longer be deprived of half its advantages, and the energies which should be treasured up for war would no further be anticipated."

Sir Morton's review of the naval expenditure is such as might be expected from him, and the exposure of the waste and jobbery which characterise both this and the civil departments of the Government as effective as most financial reformers will desire. To quote, however, with justice, from these portions of the work is, we regret to say, impossible in a newspaper article.

We hope and believe that this subject will attract increased attention in consequence of Sir Morton Peto's laborious performance. No man, after the publication of this work, can justly complain of a deficiency of means of information upon it. We believe it will exercise a powerful stimulus to the determination to reform the finances of the country. No one, probably, will agree with all that the writer advances, and in many matters we ourselves should go farther. But we appreciate very highly the ability and thoroughness with which Sir Morton has dealt with this great subject, the industry with which he has amassed such stores of information, and the strong common-sense by which he has tested the theories and practices of modern financial empirics and political alarmists.

We close with one remark. Sir Morton Peto will have done comparatively little good if he does not follow up the heavy blow which he has aimed at our monstrous financial system, by a succession of blows, if possible, still heavier. The public man who enters upon work of this kind must make up his mind to stick to it, and, if he be a true knight, must be willing to keep the field even though he feels himself to be battered and bruised, and scarcely able to break another lance. It is only by a succession of efforts that such a reform as Sir Morton fore-shadows can be accomplished. Is the member for Finsbury willing to make such efforts?

THE EMPEROR OF THE FRENCH AND AMERICA.

THE Emperor Napoleon claims that the public judgment be suspended in reference to his expedition to Mexico until his plans are evolved. According to his celebrated letter to General Forey his object is "to restore the strength of the Latin race in America," and provide a supply of the produce of that continent, independent of the dominant races. A ray of light has been thrown upon his schemes by the publication of some intercepted despatches—written, however, as far back as October last—from which it appears that he has been aiming to induce Texas, a country almost as large as France, to secede from the Southern Confederation, and establish an independent State, which might supply France with all the cotton she requires. In consequence of the discovery of these intrigues, the French consul at Galveston was expelled, and the consul at Richmond commanded to leave forthwith; though in the latter case the order was rescinded. It is probable that the French agents were encouraged in this notable scheme by the knowledge that Texas was to a great extent denuded of troops by the drafting of nearly all its volunteers into the main army of the Confederates, and the notorious dissatisfaction which this circumstance has created in that State. Those who are disposed to believe that the South will be ready to yield to European pressure on the subject of slavery will be surprised at the summary measures taken by the Confederate Government to resent this interference of France.

The same mail brings information that the designs of the Emperor Napoleon in Mexico have also awakened considerable irritation in the North, and that a series of resolutions have been introduced into Congress denouncing his expedition as "hostile to the United States and free institutions everywhere," as well as "a violation of international law." It does not appear, however, that these resolutions are generally approved of in America. They are hardly likely to be debated, much less passed, by Congress. However much the Federals may

resent the presence of a French army on the continent which they have been in the habit of claiming for themselves, they cannot be insensible to the possibility that, by its agency, Mexico may be preserved from the clutches of the Confederation, and become a barrier to the extension of the Slave Power southward.

It is under such untoward circumstances that M. Drouyn de Lhuys has been ordered to send out fresh proposals, on the part of France alone, for a pacific settlement of the American quarrel. He does not renew the offer of "foreign mediation," but simply suggests the meeting of plenipotentiaries in a neutral city, without an armistice, "to consider whether secession is the unavoidable extremity, and whether the recollection of former times and common interests is not more powerful than the causes which have brought the two peoples under arms." The suggestion is, in truth, identical with the scheme of a portion of the Democratic party for putting an end to the war by basely surrendering to the South what it took up arms to exact. As the Confederate leaders have repeatedly announced, and lately with more emphasis than ever, that they will be satisfied with nothing short of complete independence, the Emperor Napoleon can hardly expect any definite result from his advice, unless he supposes that his despatch will strengthen the hands of the party in the North favourable to peace, and wishes to appear anxious for a reconstruction of the Union, for which no one will give him credit.

It is clear, however, from this despatch, that the French Sovereign cares little for the slavery question, and that, to bring the war to a speedy close, he would be quite ready to see the domestic institution perpetuated with all its infamies. Nor does it appear likely—much as the French are opposed to slavery—that he will help England in any protest against the consolidation of a great Slave Empire. To get cotton as speedily as possible is the supreme object of the man of "ideas." It is satisfactory to know that our Government refused to be dragged into this bootless and singularly ill-timed intervention. Their moral influence has not been impaired by any equivocal enterprises or premature offers. We are glad to find that Mr. Mason, the Confederate Envoy, is much annoyed at the "evident coolness" of Lord Russell. We trust this may be taken as a sign that our Government will be in no haste to recognise this infamous Confederacy; and that when the time comes, as we believe it soon will, when Englishmen will by thousands lay their request at the foot of the Throne, in the sense of the Hon. and Rev. Baptist Noel's words—"No recognition without emancipation"—our Foreign Minister and his colleagues will be prepared to give it effect.

MOODS AND TENSES.

II. EXALTATIONS.

THE spiritual presentiments that seize and define the shadows which, as Shakespeare has it, coming events cast before them; or which read and interpret that refraction of events which, as Tennyson phrases it, often rises ere they rise; or that bear witness, as we have ventured to suggest, to the germinant prophetic faculty in man which is hereafter to be developed:—these mysterious presentiments, which come and go we know not whence or how, which are independent of the will, yet not antagonistic to it, though somewhat rare, are by no means uncommon. If they do not frequently repeat themselves in the life of any one of us, there are but few of us who are wholly unvisited by them. You can hardly relate your own experience of them in any company without having your story capped by a similar relation from most of your companions. You have sounded a note which has many echoes; you have touched a string in the thousand-chorded harp of life which vibrates in almost every breast.

Nor do these singular experiences stand wholly apart, in lonely isolation, from all other moods and operations of the mind. They have their kith and kin. They live more frequently on the lips of men than the mental phenomena closely related to them; mainly, perhaps, because to our dull eyes the very mantle of the prophet—who, however, is only a foreteller because he is a *seer*—is more marvellous than the high gifts of insight and expression which distinguish the artist, the poet, the sage. To fore-know we reckon better than to know, to foretell better than to utter or to reproduce; reversing the divine order, we had rather prophesy than interpret, rather astonish men than animate or edify them. Still, let any one speak simply and honestly of the strange moods into which at sundry times he has fallen; in which he has caught glimpses of a happier and more harmonious development of his inward life; in which the rudiments of faculties not yet

unfolded have stirred and peeped and muttered, making him aware of a richer and more varied endowment underlying the slender gifts to the culture of which the hard conditions of his lot have hitherto restrained him: and there will be many among his hearers who will be reminded of similar periods of exaltation, which, however brief and occasional, were yet singularly impressive, and, rightly viewed, are pregnant with hope. Let us pause and recal one or two personal experiences which may illustrate our meaning, and awaken similar memories in the minds of our readers.

Three instantly recur. As we look back we can see that, at irregular intervals, an imperious necessity for musical expression of thought has come upon us. It was as if, without any conscious bent of the will in that direction, the brain were perpetually secreting a certain minute quantity of musical matter, which, when it reached a certain bulk, must be discharged, must either find articulate expression or become a burden and a pain. In short, the brain sought relief and would have it: we "lapsed in numbers, for the numbers came." And it was a *lisp*; for by far the most singular, and, so far as we were concerned, disappointing feature of this experience was, that the music which so imperiously insisted on being written was worth very little when it came. Here and there, perhaps, there was a brief snatch of melody, or a progression of harmonies, not altogether displeasing to the ear of a musician; but, throughout, nothing which an artist of the humblest attainments might not have produced without the toil and pain which "physicked" our pleasure. Even the consciousness of failure, however, was no sufficient defence. Strive how one would, this queer tyrannous *cacœthes* would return, and there was no peace to be got until it had had its wicked will of us.

Take a second illustration. Very soon after its appearance, Tennyson's "In Memoriam" came into our hands. There are not many men, perhaps, who have a right even to commend that choice poem; but there must be very many to whom it has taught the divine secret of extracting a wider faith and larger hope from scepticism, of rising through the tremors and yearnings of sorrow to a serener and more abiding peace. We owe it more than we should care to tell. And yet at first, and for some months, there were passages in it hard to be understood, verses which haunted the memory only to perplex the understanding with hints of a depth and beauty of meaning yet unseen. One night—how vividly it comes back through all the intervening years!—as we sat, at the close of a dreary, lonely Sunday, before the fire of the large public room of a Welsh inn, casting about for some quickening fruitful meditation which might atone for the barrenness of the day, one of these passages from "In Memoriam" sang itself through our wandering thoughts. Suddenly, and without any energy of will being brought to bear upon it, the dark mysterious words shot into light; the meaning, often sought for before, though never found, stood out clear and radiant; the verse took richer, fuller tones. We opened the poem, turned to each of the passages which had perplexed us, and found them, one after one, grow clear in their own brightness, and ring out their full diapason of thought. The night made ample amends for the day.

Take yet another illustration. Some years since, while sojourning in the Isle of Wight, we had occasion to write a brief discourse—which last word, be it remembered, has an etymological as well as a technical sense. It was a delicious autumn day; the full bounty of Nature was lavished on the grateful earth. The breeze came off the sea, yet loaded with odours stolen from copse and hedgerow. The sun was shining in unclouded fervour. The sea lay calm in the distance, just rippling into smiles as the wandering airs passed by. So gracious and so hallowed was the time that it was sorely against the grain we turned from the fair beckoning scene without, and addressed ourselves to our task. But what is this? As we write—indolent, relaxed, with faculties only half-strung, words rise upon us which do not seem our own: uncalled, unsought they come, and at once commend themselves by a certain fitness though their aspect be somewhat strange. Nay, listen: for by special grace of the songful heavens, a fairy orchestra strikes up in some dim distant recess of the brain; and this long procession of strange words is marching in rhythmic order to its music. For two long hours, which passed like minutes, this *quasi*-inspiration continued, then suddenly failed. Retaining so far as possible the passive mood into which it had thrown us, we went out into the yellowing corn and woods just touched with autumn's ruddy fire; and as we walked, studiously bent on avoiding any effort of thought or will, the music, faint but clear, returned; the work was

resumed, and before the going down of the sun our task was completed, and completed, as it almost seemed, by other powers than our own. What did it look like when it was done? Ay, there's the rub. For, to tell the simple truth, it had the same perplexing disappointing feature which we noted in the first of these illustrations. It had no special worth: there was no originality of thought in it, no high stately argument such as could not have been excogitated in an ordinary mood. The MS. is now before us; and the one only difference we can detect between it and hundreds more which no kind fairies set to music for us, is a certain choiceness and strangeness of expression. The words have an unfamiliar order and tone: the form of utterance is somewhat peculiar, but the thoughts uttered are sufficiently, and more than sufficiently, commonplace.

Most of our readers could, probably, match these illustrations with similar illustrations drawn from their personal experience. Noting the defects of these exceptional moods, observing that though at such times the mind seems lifted above its usual mark, its products have no corresponding elevation, they may have concluded that these mental phenomena, which have so little to show for themselves, are of no value or significance. It is in this very defect, however, that we find their significance and value. For their real charm and worth lie in the fact that they do not bear witness to the mental peculiarities, and still less the mental superiorities, of this man or that; but that they suggest a great common hope for mankind. If our "presentiments" speak to us of the prophetic faculty to be unfolded in man "when that which is perfect is come"; do not these "exaltations" speak to us of the divine inspiration, the clear insight into all mysteries, and the harmonious utterance, which are also to be his? Do they not bid us trust the large hope that the perfected man will be seer, poet, scriptor, as well as prophet; or rather that because any one of these he must be all. Many a mute inglorious Milton, many a heart

Once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre,

have been unable to "grasp the skirts of happy chance," or "breathe the blows of circumstance," or "grapple with their evil star."

Knowledge to their eyes her ample page,
Rich with the spoils of time, did never unroll,
Chill penury repressed their noble rage,
And froze the genial current of the soul.

Their lot forbade them to unfold the powers which, in germ and rudiment, were yet inherent in them. Some unkindly physical defect, or some thwarting of unwise nurture, or some cruel chain of adverse conditions, imprisons half the faculties, and often the nobler half, in most men's souls. The captives stir in their dungeons: now and then we catch a faint glimpse of the white faces pressed against the bars and peering wistfully out for the coming deliverance: but this is all. Yet not all; since these glimpses of faculties now cribbed, cabined, and confined suggest the hope that the whole promise of humanity will, "in the Regeneration," be fulfilled in the individual man; the hope that whatever high endowments have signalled the choice and more favoured spirits of our race will be within the reach of all who aspire to them. The sword of Death smites that it may enfranchise and ennoble us. The time of our deliverance from the hindering and obstructing bonds of sense draweth nigh. When we arrive at home, all these rudiments of higher faculties will be developed in us; and all, even the loftiest, promises which here lightened our darkness grow pale in the splendours of their fulfilment, the high noon of perfect and eternal day.

THE LICENSING OF BEER-SHOPS AND PUBLIC-HOUSES.—On Friday afternoon a numerous deputation, consisting of supporters of the National Temperance League, attended at the Home-office to present a memorial on the licensing of beer-shops and public-houses from the committee to Sir George Grey, the Home Secretary. Mr. Tweedie and others stated that they considered the present system of licensing to be open to many objections; but that they recommended that beer-shops should be licensed by the same authorities as public-houses, and that the work should be entrusted to a body of gentlemen equal in station to the licensing magistrates, but appointed by the inhabitants of the district, and who would really have the power of refusing licences when required by the public interest. An Act of Parliament should be passed conferring on the public the right of giving evidence before the licensing body, and vesting with the authorities power to refuse licences when it was shown to be desirable. Sir George Grey thanked the deputation for the information they had given him, and said that he was glad to hear that public opinion had advanced in favour of their principles.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

THE WAR IN THE EAST.

Telegraphic news from New York *via* Roche's Point is important. The *Washington Star* states that General Burnside has issued an address to his army, and that General Hooker's division crossed the Rappahannock on the 20th. The remainder of General Burnside's army is now said to have also crossed the river, and his forces to be above and below Fredericksburg. The *New York Times* contains a rumour that General Sumner's division had succeeded in flanking the Confederate position, and advancing two miles, and that General Hooker was mortally wounded. Longstreet's division was not withdrawn into Tennessee, and General Lee's army remained intact to encounter Burnside. It is impossible to say if the above accounts are accurate, and great public curiosity exists for more authentic details. The Government has furnished nothing officially. The Southern journals conjecture that a storm upon the coast disarranged the Federal plans, and prevented their advance from Newbern. The Federals drove in the Confederate pickets eighteen miles below Kingston, North Carolina, on the 16th, and were advancing, 60,000 strong, with twenty days' rations. The Federals attacked Fort Caswell, guarding the approaches to Wilmington, without result. The Federal steamer *Columbia* ran ashore at Masonboro' Inlet, North Carolina, and the commander and crew surrendered to the Confederates.

The correspondent of the *Philadelphia Inquirer* asserts that a mutiny has occurred among the troops in Fort Sumter, which has been subdued. Much general dissatisfaction was said to exist among the Confederates in South Carolina.

Despatches from Fortress Monroe state that the Confederate authorities have ordered that Federal officers captured after January 12th should be delivered to the Governors of the States where captured.

General Halleck has ordered that no more Confederate officers shall be released on parole.

It is reported that General Halleck has gone so far as to urge upon the President that the army of the Potomac should be broken into three or four divisions, and incorporated with other armies in the field, and that as a separate army it should cease to exist.

Four Federal war-steamers, two of them iron-clads, had left New York for Port Royal. These and several other war vessels previously despatched to the same rendezvous, and forming a numerous fleet, are intended for simultaneous attacks upon Wilmington and Charleston. General Gustavus W. Smith is in command of the Confederate forces at Wilmington, where immense preparations for resistance have been made. The defences of Charleston, both by land and water, under the direction of General Beauregard, are highly formidable.

THE WAR IN THE WEST.

The last intelligence received from the armies in the West, states that General Grant was making extensive preparations at Memphis for some important movement in a direction not yet made public.

General Rosecrans was being heavily reinforced, to enable him to push to Shelbyville, or to give battle to the Confederates at Murfreesboro', should they attack him there. The total loss of the Federals at Murfreesboro' is admitted by them to be 10,287 killed, wounded, and missing. The Confederates state their loss at 9,000.

General M'Clelland's expedition has captured an Arkansas post fifty miles up the Arkansas River. Seven thousand Confederates, with stores and ammunition, are reported to have surrendered. M'Clelland was advancing up Arkansas River, with the intention of attacking Little Rock, the capital of the State. The Confederates are said to have executed ten Federal officers in Arkansas, in retaliation for the acts of General M'Neil.

General Hunter had been appointed to the command of the Department of the South.

Nearly all the troops under the command of General Banks were at Baton Rouge, Louisiana. The State capital of that city had been burned with all its contents. This was supposed to have been the work of Confederate incendiaries.

It is reported, but not authenticated, that General Banks and Commodore Farragut have been repulsed in an attack on Port Hudson.

The Confederates had captured and destroyed five Federal steamers laden with stores, and one gunboat, up the Cumberland River, Tennessee.

The Confederates were retreating from Springfield, Missouri, pursued by the Federals.

NEGRO EMANCIPATION.

Congress has increased the amount of compensation to be given to the slaveowners of Missouri for emancipating their slaves from ten to twenty millions of dollars. A bill has been introduced in the House of Representatives appropriating 10,000,000 dollars for the emancipation of slaves in Maryland. A similar bill has also been introduced with respect to Western Virginia.

In the House of Representatives, on the 12th, the House called for a statement of the expenses incurred for the support of slaves in disloyal States. A resolution fully endorsing and ratifying the President's Proclamation was referred to the Judiciary Committee, an attempt to vote it down failing—yeas, 50; nays, 85. Leave was asked to bring in a bill to establish a Bureau of Emancipation.

A bill has been introduced in the House of Representatives for the enlistment of 150,000 negro troops.

The resolution to lay the bill upon the table was defeated by 83 to 53.

The Federal Colonel Cluseret writes that he had posted the Emancipation Proclamation on the walls of Winchester and scattered it among the farms in Virginia. The proclamation was depopulating the region between the Rappahannock and the Potomac of slaves.

FINANCE.

Mr. Spaulding has made a careful calculation of the funds of the United States Treasury, and the general condition of its finances, which is still more gloomy than that of Mr. Chase. First, as to the debt, he gives us the following calculation. The United States debt up to the beginning of the war (estimating the dollar at 4s.) was:—

Debt to breaking out of war.....	£13,328,791
Debt incurred in the war, funded and unfunded, up to Jan. 2nd, 1863.....	£143,432,059
Estimated requirements up to July 1st, 1864	243,239,150

Public debt estimated to July 1st, 1864 400,000,000—which would make it by that time about half as great as our own National Debt.

President Lincoln had signed the bill for a further issue of 100,000,000 dollars Treasury notes for the payment of the army, and had sent a message to Congress urging it to restrict the issues of irredeemable paper currency, and to tax the circulation of the banks. It was unfavourably received by both Houses.

A Finance Bill has finally been agreed upon between Secretary Chase and the Committee of Ways and Means; it provides for the issue of 300,000,000 dols. in green backs, 300,000,000 dols. of three-year six per cent. bonds, and 300,000,000 dols. of twenty-year six per cent. bonds. This, it is believed, will meet with the approbation of both Houses.

Mr. Robert J. Walker, who occupied with great ability, under President Polk, the post of Secretary of the Treasury, and who is already designated by public opinion as the probable successor of Mr. Chase, has taken pen in hand to describe the financial dangers of the country. He says:—

Our national finances are involved in extreme peril. Our public debt exceeds 720,000,000 dols., and is estimated by the Secretary of the Treasury, on the 1st of July next, at 1,122,297,403 dols., and on the 1st of July, 1864, at 1,744,685,586 dols. When we reflect that this is nearly one-half the debt of England, and bearing almost double the rate of interest, it is clear that we are approaching a fatal catastrophe. That the danger is imminent is a truth which must not be disguised. Here lies the great peril of the Government. It is not the rebel armies that can overthrow the Union. It is the alarming increase of the public debt and expenditure, and the still more appalling depreciation of the national currency, that most imperil the great Republic. We are upon the verge of ruin. We are hanging over the gulf of an irredeemable paper system, and its spectral shade, repudiation, is seen dimly in the dark abyss. The present Congress may save us; but what of the next? Would they, if they could? Who can answer? Can they, if they would? No! no! It will then be too late."

MESSAGE OF JEFFERSON DAVIS.

Jefferson Davis's Message has been sent into the Confederate Congress. He declares the anxiety of the South for peace, but says that its determination against submission is unalterable. He denounces the conduct of the Union armies as atrocious and cruel. Referring to Mr. Lincoln's emancipation proclamation, he says he may well leave it to the instincts of the common humanity of men of all countries to pass judgment upon a measure by which millions of human beings of inferior race, peaceful and contented labourers in their sphere, are doomed to extermination, while they are encouraged to commit assassination by an insidious recommendation to abstain from violence unless in self-defence. Commissioned Federal officers attempting to execute the proclamation will, if captured, be delivered to the State authorities to be dealt with according to the State laws for the punishment of criminals exciting insurrection. Mr. Davis complains that the European Powers declared neutrality without acknowledging the sovereignty of the seceded States; thus injuring the South, and prolonging the war by admitting the doctrine that the Federal Government had a right to coerce the seceded States. If these States were independent, the refusal to entertain the same international intercourse with them as with the North was unjust, no matter what may have been the motive prompting it. He does not complain of any treaty being concluded between the United States and Europe for the abolishment of privateering, although the prohibition to either belligerent to dispose of its prizes in European ports operated with intense severity against the South, by depriving her of the only means of maintaining with some approach to equality a struggle on the ocean.

The *Richmond Inquirer* says:—"A new financial scheme has been introduced in the Confederate Congress, proposing an Amendment to the Constitution, and legalising the issue of notes, to be legal tender during the war, and five years after its termination. The scheme also includes a proposal for purchasing the whole of the Southern cotton crop; the present crop to be purchased at ten to fifteen cents per pound."

PEACE SUGGESTIONS.

A resolution had been introduced in the New Jersey Legislature proposing an armistice and a convention for discussing the terms of an amicable settlement between North and South. The Governor of Jersey, in his message to the Legislature, denounces the Emancipation Proclamation and the illegal

arrests, and recommends peace upon the basis of the union of States with their equality and rights unimpaired. Another Republican caucus has been held at Washington.

The *New York Tribune* says that if foreign mediation was offered to and accepted by the South, the North should take it into earnest consideration with a desire to find its acceptance compatible with their imperative duties.

The *Richmond Inquirer* urges an armistice, but says that the separation is eternal. The *Richmond Dispatch* declares:—

If the whole Yankee race should fall down in the dust to-morrow, and beg of us to be their masters, we would spurn them as slaves. We are fighting for separation, and we will have it. The Yankees are fools enough to believe that a majority of the people of the Confederacy are in favour of reunion. Let them be satisfied that President Davis expressed the sentiments of the entire Confederacy when he said in his speech the other night that our people would sooner unite with a nation of hyenas than with the detestable and detested Yankee nation. Anything but that. English colonisation—French vassalage—Russian serfdom,—each or all would be preferable to any further association with Yankees.

At a meeting convened at Springfield, Illinois, Judge Mulveny declared that he "favoured the idea of an armistice and a national convention. He thought that the sooner the war stopped the better, and believed that the longer it lasted the more hopeless became the restoration of the Union." The Hon. O. Ficklin, another speaker, was also in favour of a national convention, while a third, a Colonel Lyle Dickey, of the Federal army, who addressed the meeting in his military uniform, said that the news of the President's proclamation of emancipation "came to him on the battle-field; and that nothing ever caused such a shudder to come over him."

Resolutions strongly denouncing the Emancipation Proclamation have been introduced in the Illinois Legislature, and referred to the Committee on Foreign Relations.

THE FRENCH AND MEXICO.

In the Senate Mr. Macdonald, of California, had introduced a series of resolutions, to the effect that the invasion of Mexico by France was a violation of international law, and an act unfriendly to the United States and free institutions; that it was the duty of the United States to require that France should immediately withdraw her troops, and to lend such aid to the Mexican Government as might be required to prevent the principle of intervention by any of the European Powers in the affairs of Mexico. The resolutions were laid over until the 22nd. Mr. Macdonald has no weight in Congress, and it is not considered probable that his resolutions will be seriously entertained.

The Confederate despatches seized by the Federals on the person of Mr. Reid Saunders, in October last, have been published by the Government. The most important feature they purport to disclose is a scheme of the French Government to detach Texas from the Confederacy, and make it a cotton-growing dependency of France. The French Consuls were dismissed from Galveston and Richmond in consequence. The order in the case of the latter was afterwards rescinded.

MISCELLANEOUS.

Six Federal vessels have left New Orleans to recapture the *Harriet Lane*, and to destroy the Confederate gunboats at Bayou Buffalo.

The Legislature at Albany (New York State) had not yet agreed upon the choice of a speaker. Great agitation prevailed. The town was filled with rowdies from New York. Judge Dend, the Democratic candidate, had withdrawn.

George Francis Train has narrowly escaped lynching at Jamesville, Wisconsin.

The Richmond Whig states that the Federal officers captured at Murfreesboro' will be confined until General Butler be given up to the Confederate Government.

A letter received in Liverpool from Charleston, and dated December 25, states that there are nine "iron-clads" at that port, and as the place is well garrisoned the people are in no fear of the Northerners paying them a visit.

The Confederate authorities are dissatisfied with the reception accorded by Earl Russell to Mr. Mason's scheme for raising money in England by hypothecating Southern cotton.

General Fitz-John Porter has been found guilty of the charges brought against him, and dismissed from the service.

The steamer *Sacramento*, Captain Boggs, will sail immediately in search of the Alabama.

A Democratic Senator has been elected for Pennsylvania, after a great struggle.

The Alabama had captured two more vessels off Port Maria.

Advices from Key West state that the Alabama was off Savannah on the 5th inst. Fears were entertained of the capture of the ship *Lydia*, from New York, which was eighteen days out, and had not arrived at Key West on the 9th. The steamer *Vanderbilt* has returned to New York, after a long and unsuccessful cruise in search of Captain Semmes, and is to put to sea again immediately on the same errand.

Another Confederate vessel, the schooner *Retribution*, carrying five guns, has appeared in the West India waters.

The Hon. S. S. Cox, of Ohio, delivered an address upon Puritanism, at the Democratic Union Association on the 13th. There were about 1,200 persons present. Mr. Cox characterised Puritanism as a "reptile," and energetically affirmed that it must be crushed.

On the 20th gold was 47½ prem. at New York; on the 22nd 44.

The *Herald* has a letter announcing "as a very probable contingency the appearance in the North Atlantic within the next few weeks of an all-powerful iron-cased Confederate squadron. Such a squadron is in an advanced state of construction. . . . Thousands of willing workmen in the Tredegar Ironworks, Richmond, the Charleston Ironworks, and the Savannah Ironworks, are toiling, almost without intermission, night and day. . . . The Confederate States, in a word, are straining their energies to the utmost . . . with the intention of disputing with the Northern States the command of the ocean."

The bark *Achilles*, laden with 5,020 barrels of flour for the relief of the Lancashire operatives, has sailed from Philadelphia for Liverpool.

THE POLISH INSURRECTION.

The *Official Gazette* of Warsaw contains accounts of contests with insurrectionary bands at more than a dozen different places. In most of these the Russians are described as having gained the advantage, but nevertheless considerable loss on the part of the military is acknowledged. Contrary to Russian custom, the losses are allowed to have gone beyond two and three.

The *Gazette* publishes, also, the following order of the day, addressed to the army by the Grand-Duke:—

By virtue of the supreme order of his Imperial Majesty, rebels taken with arms in their hands will be tried on the scene of their crimes by courts-martial chosen on the field, and sentences of death will be definitively confirmed and carried out by the chiefs of the military arrondissements of Warsaw, Lublin, Randon, Kalik, Plock, and Augustow.

The Central Revolutionary Committee has published two proclamations; the first calling the whole nation to arms, the second promising a distribution of landed property to the cultivators, the proprietors to be indemnified out of the funds of the State. Assistance is promised to the widows and children of citizens killed in battle.

It is stated that Pultusk and Kutno are in the hands of insurgents, and that the garrison at Bodzango have been massacred.

A despatch from Cracow dated Jan. 28th says the telegraph and railway lines between Warsaw and St. Petersburg have been injured. Collisions between the troops and the insurgents have occurred at Raciaz, Plonsk, Mogilska, Tykocin, and Labartow. A thousand rebels were posted at Ostroyka, and others at Brzesclitewski and Bialapodotaka. A troop of insurgents attacked Tomaszow, driving out 500 Cossacks, and disarmed several frontier Cossack posts. Warsaw students accompanied the rebels. At Biala General Szerelnikow lost a large sum of money. The bridge across the Bug upon the Warsaw and St. Petersburg Railway, has been broken down.

A telegram from Warsaw to St. Petersburg, dated Jan. 30, says:—"A detachment of Cossacks has made a sortie from Modlin, and defeated a band of insurgents; twenty of the latter were killed, sixteen wounded, and forty-two were made prisoners. The loss of the Cossacks was three wounded."

The following are subsequent despatches:—

CRACOW, Feb. 2.—Yesterday afternoon a body of insurgents, numbering about 2,000, took possession of Olkusz, and are now advancing towards Sosnowicz and Modrzejew, probably with the intention of plundering the customs' treasury on the frontier. Prussian troops have arrived at Myslowitz for the protection of the frontier.

CRACOW, Feb. 2 (Evening).—Tomaszow has again been taken by the insurgents. A sanguinary conflict has taken place near Olygence between the insurgents and the Russian troops, in which the latter were beaten.

BRESLAU, Feb. 2 (Evening).—The express train from Warsaw has not arrived here to-day. Yesterday eighty-three insurgents took possession of a train while it was stopping near Warsaw, and compelled the driver to put the engine to its greatest speed. They left the train near Skerniewiez. The main body of the insurgents, numbering 6,000 men, the greater part of whom are armed with fire-arms, is concentrated near Genastchawe. The President of the Provincial Government of Silesia has left for the Polish frontier.

FRANCE.

THE ROMAN QUESTION.

In Thursday's sitting of the Senate the general debate on the Address terminated, and the first six paragraphs were voted.

On the reading of the seventh paragraph, which treats of Italy, M. Thouvenel gave explanations concerning the motives of his quitting the Ministry. He said that after the suppression of the Garibaldian movement the Emperor not being able to concede Rome to the Italians, he (Thouvenel) could not continue negotiations with Rome, which rejected every means of reconciliation. M. Thouvenel maintained that they who misrepresent the policy of the Emperor are those who pretend to know secrets which have never been confided to them, who in wishing to impose various combinations for the constitution of Italy forget that the Emperor has proclaimed the right of every country to freely regulate the conditions of its existence, who do not comprehend that Victor Emmanuel alone can represent in Italy the principle of order, who forget the declarations of the Minister without portfolio (M. Billault) that Italian unity was now an accomplished fact, and those who, dreaming of chimerical restorations of former dynasties, forget that the independence of Italy has cost France 30,000 soldiers. M. Thouvenel expressed regret that the committee of the Senate on the Address had not, in place of paragraph 7, signi-

fied their adhesion to the magnificent programme of the Emperor. M. Thouvenel adverted to the memorandum of the Pontifical Government, and considered that the reforms announced therein were not of a serious character. He said: "The great obstacle to any reconciliation is always Rome. I do not admit the right of the Italians to demand Rome, but it is impossible to contest the right of the Romans to be governed according to their wishes. It is the wish of the Romans that the temporal authority of the Pope should be transformed. I regret that the Committee on the Address has not stated this in their draft of the Address."

General Gêmeau and the Marquis de Larochefauquelin then spoke on the Address.

M. Billault, who afterwards addressed the Senate, said that the state of things was quite defined, and that the policy of the Emperor had never varied. M. Billault continued: "The Emperor has always desired the independence of Italy, and the independence of the Holy See. Various means to this end have been proposed, but have not yet had any result. But the Emperor intends to pursue his object. In order to characterise the present state of things, I must say that the *non possumus* which we met with at Rome, we now encounter at Turin." M. Billault further said that the wish of the Senate was to secure the ascendancy of the conciliatory ideas which constituted the programme of the Emperor.

Paragraph 7 of the Address was then adopted, and the sitting closed.

Subsequently the Address was adopted in its entirety by 121 votes to 1, the one being Prince Napoleon, who had been forbidden to speak in the debate.

On Sunday the Address was presented to the Emperor. The Court was present at the ceremony; Prince Napoleon was absent. The Emperor thanked the deputation for the Address, in a speech which it is asserted did not contain the slightest allusion to political matters.

The Address of the Corps Législatif is a paraphrase of the Speech of the Emperor as far as home policy is concerned. Hopes are also expressed of a speedy termination of the war in Mexico, where the army and navy have given proofs of constancy and courage.

We wish (are the words of the Address) that a stable government, paying respect to laws and international treaties, and continuing an ally of France, should be established in that country.

The Address expresses concern on account of the struggle in America, and regrets that the great Powers had not supported the proposition of mediation made by France to bring about the termination of the war. The Corps Législatif approves of the Emperor holding with firm hand an equal balance between the great interests at stake in Italy, and continues thus:—

Your Majesty has supported the Italians without making any concession to the revolution. You have not ceased to protect the independence of the Holy Father while continuing to offer him respectful advice. Persevere, sire, in this policy, which has already produced a happy pacification of the public mind, responding to the feelings of liberal and Catholic France.

The *Moniteur* of Thursday says:—"The English Ambassador has been instructed by Earl Russell to express to the Minister of Foreign Affairs the satisfaction felt by the British Government with the late speech of the Emperor to the French exhibitors, and its strong desire to see the sentiments of mutual esteem daily strengthen the ties of friendship which unite the two nations as well as their Governments."

The *Constitutionnel*, alluding to the congratulations offered by the English Government upon the Emperor's speech at the distribution of the Exhibition awards to the French exhibitors, adds:—"Across the Channel England offers France a hearty shake of the hand. Such striking tokens of mutual respect, an exchange of amicable words in the name of two great nations, and an eloquent expression of friendship, are requisite to secure the peace of the world and the progress of civilisation."

ITALY.

The following letter was addressed some short time back by Garibaldi from Caprera, to a young Russian girl who had sent him her portrait:—

My dear child,—You ask me for a word of sympathy for Russia, the country of your birth. Our Saviour was born on the banks of the River Jordan, and when he proclaimed that all men are brothers, he did not ask whether their birthplace was the banks of the Neva or those of the Vistula. The Russians are therefore our brothers, because I have seen that the same sun ripens the fine grapes of Italy and the splendid corn in the immense fields of your native land. I affectionately kiss your forehead. GARIBALDI.

Garibaldi has now got quite rid of his doctors, but he cannot yet walk about without the aid of crutches. M. Basile, who was in attendance upon him until the 21st of last month, thinks that he will be able to ride on horseback in about a fortnight.

The Parliament reopened on the 28th, after the adjournment, and is proceeding with the debate on the Budget.

It is said that the Marquis Pepoli is about to commence negotiations for a treaty of commerce between Russia and Italy.

ROME.

The Congregation of the Index has condemned M. Michelet's work, "*La Sorcière*," and the newspaper *Il Mediatore*, published at Turin by Father Fasaglia.

Respecting the much-talked-of reforms, it is reported that the Pope said, at the official reception

of the Roman municipality on the 1st:—"Our protectors desire that we should have some reforms. We shall do so; but they will be of very little importance, and I can assure you they will make no change in the ancient order of things."

AUSTRIA.

It is said that an Austrian Minister of State will shortly proceed to Venice, announcing to the inhabitants extensive reforms which will be granted by the Emperor.

The new Press Law has been published, but it finds no favour with the public, as it is based on the Penal Code of the year 1853, when political reaction was at its very highest point.

PRUSSIA.

The debate in the Chamber of Deputies on the proposed address to the King has been very animated. One of the principal speakers was M. Twisten, who said:—

The theory and practice of the present Government call in question the first principles of the Constitution. They are not an interpretation, but an abolition of the Constitution, which, if the Ministerial construction of it be accepted, is not worth the paper it is written upon. For a grant the three Estates must agree, but one of them suffices for a denial; and that is the knot of the question. The Premier says that if the Chamber of Deputies alone can refuse all expenditure, it thereby has the means of extorting everything. Of that the constitutional corrective is a dissolution. The Chamber would soon be abandoned by the country, which is resolved to maintain its rights, but which also greatly desires peace with the Crown. At present even those nearest to the views of the Crown in the material question are driven into sharpest opposition. On the present ground no understanding can possibly be arrived at. One or the other side must give way, and the Chamber will not yield—no, not though the Constitution itself should fall. (Vehement applause.) With respect to foreign affairs, the speaker declared any advantageous action of Prussia to be now out of the question, weakened as she is by her internal discords; to this fact it is unnecessary to seek the testimony of enemies; what friends say abundantly suffices; it was but the other day that the *Carlsruhe Journal* declared that to take any step in behalf of the hegemony of Prussia would be now an act of madness.

The President of the Council repelled the accusation that the Government was attempting to complicate foreign relations for the purpose of diverting attention from its difficulties at home.

M. Vincke closed the debate with a long speech, in which he said that if the Ministry persisted in its present policy it would ruin the country.

The draft of the address proposed by the majority hostile to the Government was voted by 255 to 68. The minority is made up of partisans of the Feudal party, of the followers of Herr von Vincke, and of Catholic members.

On Saturday a letter was read from Herr von Bismarck-Schönhausen to the President of the Chamber, wherein the former states that the King cannot be induced to receive a deputation from the Chamber for the presentation of the address. The President of the Chamber, therefore, proposed that the address should be sent direct to the King as a letter, which was agreed to without debate.

The *Nord* says that the President of the Chamber has met with an exceedingly friendly reception from the Prince Royal and the Princess Victoria.

GREECE.

Mr. Elliott has announced to the Greek Government that the Duke of Saxe-Coburg has consented to become a candidate for the throne of Greece, and that he will nominate his nephew, the Prince of Coburg-Kohary, his heir. The latter, it is stated, will embrace the Greek religion. This intelligence has produced a favourable impression. According to the *Morning Post*, on the first definite refusal of the Duke, the Prince of Leiningen was thought of, but he, at the last moment, felt that he could not accept the proffered crown, on the conscientious allegation that the habits of his previous life were not such as to justify him in accepting so great a responsibility. It was therefore determined to have recourse once more to the Duke of Saxe-Coburg. M. Babbì, formerly minister under the Coletti administration, has been elected President of the National Assembly by a large majority.

An extensive anarchical conspiracy has been discovered at Athens, and conflicts have taken place in Megara, the Piræus, and Nauplia. The ambassadors of the protecting Powers have declared that Greece would not in any case be militarily occupied.

It is asserted that the negotiations with the Duke of Saxe-Coburg, relative to the candidature for the throne of Greece, have again failed.

SPAIN.

General Prim and Senor Olozaga have come to an understanding, and will both assume the leadership of the Progressist party, which, however, appears to fight shy of both. It is said that the fraction of the former majority of Marshal O'Donnell, which joined the Opposition, are about to again support the Ministry.

MEXICO.

Advices from Mexico to the 20th December state that the French troops were at Palmar, thirty miles from Puebla. The Mexicans were actively preparing at Puebla to oppose the French advance. The Mexican Congress had declared the acts and contracts of the authorities appointed by the French null and void, and that traitors will not be considered in the treaties which Mexico may conclude with France.

BRAZIL.

A dispute has occurred between the Brazilian Government and the British authorities at Rio, which has caused a good deal of excitement in those parts. The British Legation demanded satisfaction for two offences against British subjects, the first being the unlawful appropriation of the cargoes of certain English vessels wrecked on the coast of Rio Grande, and the second being the imprisonment of three British naval officers. The Brazilian Government refused satisfaction, and the English squadron seized five merchant-vessels in reprisal. This brought the Government to an arrangement, and it is settled that it will pay for the cargoes seized an indemnity to be fixed at London, while the other question is to be submitted to the arbitration of the King of the Belgians.

FOREIGN MISCELLANY.

Feroze Shah has been captured in Guzerat by Major Arthur.

A missionary conference is being held at Lahore. A controversy has arisen between the missionaries and the native converts.

It is stated that the Imperial Prince is to be emancipated from petticoat government next month, and placed under the care of a tutor.

COTTON FROM SMYRNA.—At a dinner which recently took place in Smyrna one of the speakers said that the exportation of cotton from that port, which had been 15,000 bales in previous years, was 60,000 bales this year. According to a statement in the *Smyrna Mail*, large plots of land in the interior are being laid out for cotton cultivation, the area being in some places ten times greater than formerly.

DEATH OF DR. LYMAN BEECHER.—The *New York Times*, of the 12th, says:—"On Saturday afternoon Lyman Beecher, at the advanced age of eighty-seven years, died at his residence in Brooklyn. The currents of the last few years have swept from the sight of the present generation this venerable minister of God, who for years battled in the name of his Master for the cause of truth and justice; but the announcement of his death will revive in the hearts of thousands lively gratitude for his extended career of usefulness, and in the memories of many, occurrences long since forgotten, but which, nevertheless, are indissolubly connected with their dearest interests for time and eternity. Of Dr. Beecher's thirteen children not a few have attained to eminence as writers and ministers. Miss Catherine Beecher, Dr. Edward Beecher, Mrs. Harriet Beecher Stowe, Rev. Henry Ward Beecher, Revs. George, Charles, Thomas, William, and James Beecher are all known in certain spheres of public usefulness, and each in his specialty has done service in his day and generation. Of his son Henry, Dr. Beecher was peculiarly fond and proud, and during the last ten years of his life has been more or less with him. About five years since he became a permanent resident of Brooklyn, living within a stone's throw of his son's house and church. At the latter place he was for some time an honoured landmark of a former generation, and an object of universal esteem and affection. Latterly, however, during the past three years, his body, originally so erect and sinewy, has rapidly failed, and his mind has dimmed gradually in its case, until at length he became literally a child."

DEATH OF THE MARQUIS OF LANSDOWNE.

The death of this venerable nobleman took place at six o'clock on Saturday evening, at his seat, Bowood, in Wiltshire. The deceased had been ill a little more than a week. On Wednesday, the 21st ult., he fell as he was walking on the terrace at Bowood, and cut his head very severely. On the following Tuesday he began to sink and never afterwards rallied. The *Times* publishes a memoir of the deceased nobleman extending over six columns, in the course of which it is said:—"The man who died on Saturday evening had come into no inglorious collision with William Pitt in the House of Commons, actually succeeded Pitt on his death, fifty-seven years ago, as member for the University of Cambridge, sat in the same Cabinet with Fox, and moved, as Chancellor of the Exchequer, in the House of Commons the Estimate of 15,000*l.* for the funeral of Nelson. He was the son of the Minister who signed the treaty recognising the independence of the American colonies." It is sixty years since he entered the House of Commons as a moderate Liberal. Lord Henry Petty was, at one time, Chancellor of the Exchequer in the Cabinet of "All the Talents," afterwards a colleague of Canning, and a prominent member of the Reform Cabinet, and of subsequent Whig Administrations. For five years—namely, during Sir Robert Peel's lease of power from 1841 to 1846—he was in opposition; for six years afterwards—namely, during the Ministry of Lord John Russell—he was in the Government. In 1853, on the retirement of Lord Derby, the Queen applied to Lord Lansdowne for direction, and it was through his great influence that the Whigs formed that celebrated coalition with the followers of Sir Robert Peel under Lord Aberdeen. He not only advised this alliance, he consented to take part in it by accepting a seat in the Cabinet, though without office. When this coalition was dissolved he still retained his seat under Lord Palmerston's Ministry until March, 1858, when he retired from public life. Speaking of his character, the *Times* says:—

A statesman utterly unselfish, a nobleman perfectly genial, a man of large sympathies and thoroughly well-balanced mind—such was Lord Lansdowne to the last. The head of a great party, he was not a party man—for there was no conceit in him. He never put himself

forward. Almost all the great incidents of his political life are instances of self-denial. He refused a dukedom. Had he been a pushing man, he might more than once have been Prime Minister, and on one occasion he had the chance of leading the House of Commons. He was not without ambition, but his ambition was completely under the control of his judgment. He always said and did the right thing irrespective of himself. And this unselfishness, which in public life manifested itself as perfect moderation, showed itself in private as genuine kindness of nature. The fine old man was beloved by all who knew him.

PROFESSOR GOLDWIN SMITH AND THE EMANCIPATION SOCIETY.

The following letter from Professor Goldwin Smith has been published:—

Oxford, Jan. 31.

Sir,—I regret very much that I was unavoidably prevented from attending the meeting to which you invited me. I rejoice to hear that it proved a signal and complete success.

If the present struggle in America were one of those wars for empire in which the blood of nations has often been wasted by the ambition of their rulers, it would deserve nothing but reprobation. If it were merely a struggle for the preservation of the Union, I confess that I, for my part, could not regard it with sympathy: for though I do not doubt that a commonwealth has as good a right as a monarchy to maintain its national integrity and put down rebellion, I am convinced that the only union worth preserving is that which is cemented by a sense of common interest and by mutual goodwill.

It is now beyond question a struggle to prevent the slaveowning oligarchy of the South from founding, in the midst of Christendom and civilisation, a State based on the slavery of the labouring class—a slavery hopeless and without redemption; a slavery far worse in its deliberate and legalised iniquity than the bondage of ignorant and barbarous times—a slavery attended with such systematic outrages on nature and humanity as are not to be thought of without horror and loathing in any Christian land.

If the friends of the slaveowner in this country have any doubt that the broad issue between slavery and freedom is now before us, the slaveowner himself has none.

We need, I think, feel no misgivings as to the morality or legality of the emancipation policy. By their unprovoked rebellion the slaveowners have given President Lincoln the rights of war against them, and those rights are now being used, for the first time perhaps in history, in the interest of humanity.

The cause of emancipation is not that of the negro race alone. It is the cause of civilisation, of Christian morality, of the rights of labour, and of the rights of man. It is the old and glorious cause of England. And if a part of our upper classes and of our clergy, in their hatred of the Free States and their Free Churches, have ceased to be true to it, it still has a firm hold, I trust, on the hearts of the English people.

My best wishes will attend those who are endeavouring to purge this country of the stain of sympathy with the slaveowner and his crimes; and I should hold it my duty as a Christian and an Englishman to aid their efforts by any means in my power.—I am, Sir, your faithful servant,

GOLDWIN SMITH,

The Hon. Secretary of the Emancipation Society.

THE DISTRESS IN LANCASHIRE.

The usual weekly meeting of the Central Executive Relief Committee was held in Manchester on Monday. The receipts of the past week amounted to 19,366*l.* Mr. Farnall, the special commissioner from the Poor-law Board, reported a further decrease during the week of 4,275 persons in the number of recipients of parochial relief, but he at the same time remarked that it would be unfortunate if the public should entertain the opinion that further efforts would not be necessary to support the relief fund. For such a conclusion he said there was no ground whatever. Several gentlemen present made statements in reference to the prospects of the towns they represent on the committee. In no case did the state of things appear to be very encouraging, and in some instances where millowners have set their mills to work, the factory hands are, it appears, already under notice to leave their employment again.

The following amounts are acknowledged in the subscription-lists of the Central and Mansion House committees:—Third remittance from the London Congregational Relief Committee, per Thomas Curwen and Thomas Scrutton, jun., Esqs.; Stepney Meeting, per Rev. John Kennedy, M.A. (being moiety of monthly collection for January), 16*l.* 11*s.* 7*d.*; Congregational Church, Whitstable, Kent, per Rev. John Clarke (moiety of two weeks' weekly offerings), 5*l.* 12*s.* 6*d.*; Claylands Chapel, Clapham-road, London, per E. S. Marriott, 20*s.*; Baptist Chapel and Congregation, Otley, per Rev. P. B. Woodgate, 4*l.*; Independent Chapel, Spalding, per R. Dixon, 10*l.* 8*s.* 2*d.*; Morrice-square Baptist Chapel, Devonport, per Rev. John Stock, 2*l.*; Inebam Baptist Chapel, per R. B. Silcock, 2*l.* 6*s.*; Welsh Calvinistic Methodists, Flintshire (20*l.* to the Welsh Committee, Manchester), per R. Roberts, 59*l.* 6*s.* 5*d.*; Longsight Independent Chapel, (2nd weekly), per Rev. W. Smith, 10*l.* 3*s.* 9*d.*; Rishangles Eye, Baptist Chapel, Suffolk (4th and 5th weeks), per G. Harris, 2*l.* 11*s.*; Denmark-place Chapel, Camberwell—pastors, Rev. Dr. Steane and Rev. C. Stanford (2nd coll.), 15*l.*; Union Chapel, Oxford-road, Manchester, weekly boxes (5th con.), 7*l.* 2*s.* 5*d.*; Ravensbourne-park Chapel, per Rev. C. Gilbert, (weekly coll.), 4*l.* 11*s.* 7*d.*; Independent Chapel, Middlewich (3rd coll.), per Rev. W. M. William, 1*l.* 17*s.* 1*d.*; Upper Hill-street Baptist Church, Wisbeach (2nd coll.) per R. Dawbarn, 9*l.* 8*s.* 4*d.*; Independent Chapel, Chedworth, Gloucester, per M. Cunningham, 2*l.*

Literature.

BISHOP COLENSO'S CRITICISMS; AND
MR. ISAAC TAYLOR'S CONSIDERATIONS.*

We have been in no hurry to notice Bishop Colenso's now notorious work on the Pentateuch, designed to show that its narratives are not historically true, that the Bible is "largely infused with human elements of error, infirmity, passion, and ignorance," that it may notwithstanding be a vehicle of the highest religious truths, and yet that our religion is secure should our faith lose hold of it, and the book, not in part only, but altogether, be swept away. This singular production of episcopal learning, missionary experience, and self-applauding devotion to truth, seems to have been intended to carry two inferences,—that "there is something hollow in the popular belief, and the modern theory of inspiration cannot possibly be true,"—and that there must be some alteration of the terms of Subscription, which shall "enlarge the boundaries" of the National Church, and enable those to minister within her pale who do not "unfeignedly believe all the canonical Scriptures." The work, as everyone now knows, was instantly seized on by critics in every quarter; and the public got so much information respecting its contents, and so much sound reasoning against both its positions in detail and its principles of investigation, that we were willing to save ourselves the vexation of carving this unsavoury dish for our readers. But, as we desire to notice briefly the "Considerations on the Pentateuch" lately put forth by one of our veteran writers, whose name all Christian churches reverence, Mr. Isaac Taylor, we can hardly do so without a few remarks on the book of Dr. Colenso. We do not intend to review it; though we are filled with admiration for the energy and zeal of our numerous contemporaries who have unsparingly torn it to pieces:—we wish only to express in the fewest words our own impressions of it. And, as we have always used courtesy towards Dr. Colenso in noticing his previous writings, and have professed admiration for his early labours as a missionary bishop, we feel ourselves all the more entitled to speak now in the plainest words possible.

Dr. Colenso's work has attracted a thousand times more attention than it deserved. Only the name of a bishop on the title-page saved it from contempt. On a first reading we pronounced it the most ignorant, stupid, and impertinent book that we ever read. That opinion remains unchanged.

It is an ignorant book. About two years ago, Dr. Colenso, according to his own showing, had no knowledge of the literature of the Pentateuch; and began to read a few German translations, specially obtained from England. He has no knowledge of the literature of the subject now, that qualifies him to write a book about it, or that even entitles him to have a very confident personal opinion. One of the earliest impressions his volume must produce on any person accustomed to Biblical studies, will be, that it is possible for a divine and a bishop to be a wretchedly ill-informed person. There is not a student leaves any Dissenting theological hall in the kingdom, who does not know more of the Pentateuch, and immeasurably more of its literature, than Dr. Colenso did when he set himself the task of writing down his crude and petty notions about it. The "difficulties" which he investigates—which once he unfaithfully put away from his mind, and contented himself with accepting current opinions, but which now he has felt it to be his "duty to God and to the Church" to lay bare to the eyes of the world—about which he feels such a "solemn responsibility"—and of which he writes with the feeling and manner of one who has made discoveries, presents novelties, and establishes original proofs,—are all of them difficulties which have been noted and discussed, again and again, by many writers of whom perhaps Dr. Colenso knows nothing, and who, because of broader intellect and deeper knowledge, have been able to lighten or remove difficulty where he has found it insoluble. There is not a new point made by Dr. Colenso,—there is not even an important contribution to the desired maintenance of insoluble difficulty, in any of the most intense passages in which he urges and presses his case. We are safe in saying, that it is certainly a quarter of a century since these difficulties have been recognised and discussed in the Bible-classes of Sunday-schools. They were certainly never elaborated before with so many figures, and with such

a ridiculous minuteness and confidence; but their character has been understood, their real force felt, and their relation to the credibility of the Bible history profoundly considered, by not a few who are more equal to this sort of investigation than one whose apparatus of historical criticism is simply the multiplication-table.

Dr. Colenso's is a stupid book. We are sorry there is no less arrogant way in which we can say what we think; and we are not consciously disrespectful in saying it. We can only call by this word any such treatment of an historical narration as Dr. Colenso's of "the size of the Court of the Tabernacle as compared with the Congregation"—"the text says at the door, so they must have been within the Court"! Or again, the misapprehensions of his criticism of the institution of the Passover,—the perverseness (so great as to excite suspicion) with which the phrase "this day" is tortured to sustain the proposition that there were but twelve hours from the first command to keep the Passover to the moment at which two millions of people actually did keep it,—and the fond calculation of the number of sheep presupposed in the existence of so many lambs!—and all for the sake of a foregone conclusion;—for only a foregone conclusion could involve good understanding in such stupidity. And again, the puny criticism on Moses and Joshua addressing "all Israel,"—which takes the statement as a literal assertion that their voices were heard at a given moment by two millions of people—an audience equal, as Dr. Colenso delights to repeat, to all London. If the writer meant what Dr. Colenso rules that he shall mean, in these and other cases, he was more inconceivably stupid and doltish than any known writer, ancient or modern;—but if we look at the remainder of his composition, and if we consider the almost innumerable confirmations of his minute accuracy, in other respects than that of figures, which antiquarian research has surprisingly accumulated, we shall hesitate to conclude that he was a mere blunderer and fool. It is hardly, perhaps, as instances of that dulness and narrowness of mind which we are thus compelled to charge on the book, that we should adduce the criticism of the narrative of the march out of Egypt, of the numbers of the people, and of the sojourn of the Israelites in the wilderness. We are not answering Dr. Colenso; but we cannot forbear remarking that, in each of these cases, elements of calculation are omitted, special conditions are assumed, ignorance of the East and the life of the desert is manifested, and even the straining of the text is resorted to; while the measures of "my own small household" and its "alarm," and the definite "fifty abreast, for twenty-two miles," are excellent episodes of weakness, that do much to destroy any possible respect for the ingenious attempts at argument which they adorn. Once more, there is something that offends our common sense in the use Dr. Colenso makes of the writers whose explanations he rejects. He quotes such as he knows, as having inadequately met the difficulties he treats of; and then seems to invite us to believe that the original difficulty is aggravated by their having failed in its solution. Such is the simple spirit and mode of all his references to Kúrtz, Hengstenberg, &c. It is just as if John and James had failed to solve a problem, and, that problem being presented to Thomas, he is required to admit that its intrinsic difficulty is now increased by the sum of the talent and unsuccessful labour which John and James had previously bestowed upon it. Dr. Colenso would no doubt scout the bald absurdity of this; but it is precisely that absurdity into which, in the use of suggestions he rejects, he has fallen, partly unconsciously, it may be, but still with an evident animus against both the writers who have attempted solutions of his difficulties and the bare possibility of solution at all.

It is impossible that we should estimate Dr. Colenso's book as we have now freely confessed, and still stop short of the conclusion that it is an impertinent book. That one who has newly come to the study of the Pentateuch, and is very ignorant of both its original language and its literature, should, after a brief and slight investigation, undertake to enlighten the scholarship of the world as to its historic character, is nothing less than an impertinence. That one so recently enlightened himself, that he has not felt justified in refusing to modify his opinions out of deference to those whom he has consulted,—and having so imperfect a grasp of his conclusions that they have been largely reshaped between the preparation of the first statement of them in Africa and their publication in this country, within the compass of a few months,—should set himself rashly against the learning and criticism of ages, is extreme immodesty and vanity. And that one, qualified only in this very limited degree, should invite us to accept a conclusion which rejects the historic truth of a document which has been regarded by the ancient nation to which it relates, and by all Christendom, as true his-

tory—a conclusion which contradicts the conviction and faith of all who have worshipped one only living and true God, as Jehovah, and as the Father of our Lord Jesus Christ,—is an instance of assurance and presumption that can be paralleled only by other cases taken from the proverbial recklessness of infidelity. Mr. Matthew Arnold—no narrow, prejudiced, or suspiciously orthodox critic—has expressed all that we further mean, when we condemn Dr. Colenso's work as an impertinence, in saying that, as it neither informs the learned nor edifies the unlearned, it is impossible for it, on either literary or moral grounds, to vindicate its existence. When Dr. Colenso tells us that "such studies as these [of his] have made very little progress as yet among the clergy and laity of England," and that "the study of the Hebrew language has been very much neglected," he writes in the vein of a conceited and pretentious half-scholar, and his words are truer of himself than of any other English writer on the Pentateuch that ever came in our way.

But we take exception to the chief notion of Dr. Colenso's book more than to the details of its adverse criticism of the Pentateuch. That notion is (deny it who may), that historical credibility is dependent on the minute accuracy of numbers; and that if any professed narrative of facts be incorrect in its numerals, it is unworthy of credit as to its statements in general. Now, we will concede, for Dr. Colenso's sake, that the "Pentateuchal" numbers are exceedingly perplexing, and that nothing has been done that fairly relieves us of the difficulties they occasion. Shall we then conclude that the Pentateuch is "not historically true"? Only the meanest and most niggling intellect would come to such a conclusion. Does historical credibility depend, not on the general substance of the narrative, not on the congruity of its parts, not on its truth to national characteristics and antiquarian remains that have descended to ourselves, not on its fitness to explain permanent social phenomena and institutions by which it is itself also illustrated and confirmed,—but, on its arithmetical nicety and completeness? We refuse to have historical evidence thus narrowed. There is scarcely any established history of remote time and event that will not refute such a view of his historical credibility. In the time of Juvenal, the expedition of Xerxes was regarded as nothing more than a romance, for it was said that he had an army of five millions of men! But modern research has discovered the very canal across the isthmus of Mount Athos which was said to have been constructed, though its existence was disbelieved by the ancients, and has verified the general facts of the expedition; establishing its historical credibility notwithstanding the corruption or gross exaggeration of its numbers. There is no fact in history, we should think, better established than that of the Diocletian persecution; but an historian tells us, that that persecution commenced on a certain Christmas-day, when twenty thousand Christians were assembled within a temple at Nicomedia, and the order was issued to throw in firebrands and leave them to their fate—whereby all were destroyed. The number, 20,000, is impossible alike to the capacities of a temple, to the progress of Christianity, and to the population of the province: but is there then no credibility belonging to the historical narration?

Again, we object to the bearing on the question of Inspiration, which Dr. Colenso gives to his criticisms, in his introductory pages, and by implication elsewhere. His numeral difficulties are, indeed, no great trial to the faith or perplexity to the understanding of those who take a rational and broad view of inspiration—they can be so only to those who hold the verbal dictation of the minutiae of Scripture narrative by the Holy Ghost. But, on the other hand, is it conceivable that the invention of a spurious history—palmed off as true—is worthy even of a good man, as a mode of conveying religious truth?—and can it be worthy of the "God who cannot lie"?

Once more, Dr. Colenso, notwithstanding the profession of reverence and responsible feeling, which we willingly accept as sincere, is clearly destitute of any true sense of the significance and value of a Revelation at all. He tells us that, though "not only the Pentateuch, but the whole Bible were removed, our belief in the living God remains as sure as ever,"—that "His voice within the heart may be heard continually, and that shall be our teacher and guide." One cannot but ask whether Dr. Colenso knows anything about the history of the religions of the world?—anything about the state of man without revelation?—anything about the outcome in theory and life of the unaided and uninterpreted religion of nature? The man never knew what Revelation is, what Christianity is, who can say, with a pretence to spiritual fervour, what Dr. Colenso's language really implies, "My friends, if you cannot be Christians, you

* *The Pentateuch and Book of Joshua Critically Examined.* By the Right Rev. J. W. COLENSO, D.D., Bishop of Natal. London: Longman and Co.

Considerations on the Pentateuch. By ISAAC TAYLOR. London: Jackson, Walford and Co.

"can at least be Deists,—never mind." Dr. Colenso offers those who are troubled by his conclusions the use of his own Commentary on the Romans, and of brief passages from Cicero and a Sikh Gooroo: but he seems unable to appreciate the flagrant absurdity of his present enumeration of the great essential principles of Paul's epistle, from which he omits all reference whatever to Christ as a Redeemer; and equally to be unable to see the difference between the heathen sayings—for which he claims the voice and authority of God's Spirit in common with the Bible—and the characteristic fact and doctrine of Christianity as a Redemption. Mr. Matthew Arnold, to whose article in *Macmillan's Magazine* we have before referred, satirically enough comments on these shallow and vain passages, by suggesting that Dr. Colenso, should he find any of his readers lying on the road to the heavenly Jerusalem, robbed of his Biblical treasure, beaten by rationalistic logic, and spiritually half dead, is prepared to act the good Samaritan by him, and "place him on his own beast"—the Commentary—and to pour into his wounds the oil and wine of Cicero and the Sikh Gooroo. And we doubt not, after all, the poor traveller will have reason to wish that Dr. Colenso had "passed by on the other side."

Dr. Colenso's book is, in our judgment, capable of mischief only in two respects. First, because it appeals to "the most unlearned layman," and offers to constitute him the judge of the questions discussed; whereas the ultimate question, namely, that of historical credibility, is one, of all others, on which minds not trained to the appreciation of evidence and the use of criticism are likely to make the most ignorant and confident mistakes. On that larger question, relatively to which alone Dr. Colenso's little questions are of any importance, the common lay mind is competent in the least conceivable degree to pronounce an intelligent judgment. And it may be mischievous, secondly, because it invokes specially the sanction of that meanest science, which is the accomplishment of all calculating and trading souls, Arithmetic; and places it in the position of sole arbiter of the claims of historic truth. There are many men who can "do sums," whose tendencies never move in the direction of moral and religious truths, who will be surprised and delighted to be told by a bishop that they can themselves squash the Pentateuch, and perhaps the whole Bible besides.

But a believer in the Bible can scarcely regret the publication of a work which has called forth an amount of intelligent and learned defence of Old Testament credibility, such as could hardly have been expected by the critical charlatans who have thought it safe to assail it; and Dr. Colenso's only distinction will be, that he has produced a book which has received from men of all varieties and grades of culture, and of every section of religious belief, a unanimous and unsparring condemnation.

(To be continued.)

THE "QUARTERLY" ON NEW TESTAMENT STUDIES.*

The German critic Tischendorf, when briefly characterising the earlier volumes of a lately published Greek Testament, designed for the use of more advanced students and ministers, observed with that amenity of language which critical studies seem so well adapted to develop—that the English editor had produced a book hardly good enough for school-boys—*vix in scholarum usum scripsisse videatur*. We thought then, and do so the more now that the completion of the work has borne witness to the author's growing knowledge of his subject—that the dictum was somewhat too severe. Dean Alford's Greek Testament, whatever may be its deficiencies or positive faults, has undoubtedly done more than any single work published in this country, to stimulate and aid the study to which it was devoted. We hope the great Tory Quarterly does not circulate much among our Teutonic brethren, or they will have good reason for concluding that the critical study of the Scriptures, and especially of the New Testament, is at a low ebb indeed with us!

But, what is of more importance to us than the opinion of German scholars—though even to that we would not be indifferent—is the substantial progress of genuine exegetical study among ourselves: and to this end, all unsound and inaccurate teaching on the subject, especially from an influential "organ" like the *Quarterly*, demands to be noticed and, if possible, counteracted.

We are far from having any quarrel with the *Quarterly* on the score of the very decided position it has taken up with reference to such publications as the notorious "Essays and Reviews." The cry

of the "Church in Danger" has been raised on many an occasion far less ominous, and the crisis is enough to awaken the vehemence of all those, especially for whom the "Church" is almost if not altogether identified with the "Church of England as by law Established." But we must brand as immoral and inexcusable those odious insinuations and sinister interpretations with which the character of such men as the Regius Professor of Greek at Oxford are here assailed. We dissent strongly from opinions and interpretations of Mr. Jowett, expressed in his commentaries on St Paul's Epistles and elsewhere, but we must confess to feeling some disgust at finding our "unco gude" Reviewer unable even to allude to the work we have mentioned in any other way than as "a commentary coming from the same source as another unhappy and notorious publication bearing on the same question, but which 'we have no wish to drag further into notice' (!)" With all their imperfections, and as most competent judges will be ready to agree, rash and ill-judged statements, Mr. Jowett's Essay on the Interpretation of the Scriptures, and his Commentary on the Galatians, &c., will be read and studied when the "Review" before us is forgotten. The Reviewer proceeds with the following charitable observations:—

"What we have to dread in these days is not the open assault with axes and hammers upon the dykes which guard our pastures from the flood, but a quiet, gentle, insensible process by which they are to be gradually undermined! Let all moral restrictions upon passions and acts remain for a time undisturbed. It would startle and frighten society to attack them first. (We should think so.) Begin with loosening the restrictions imposed (imposed by God himself) upon man's theology. Thus you may enlist on your side intellectual men of moral conduct. (f) These restrictions are found in our Creeds . . . Then proceed to some nearer outwork. Do not openly attack, but explain it away. Come at last to the Scriptures. Do not openly repudiate; do not condemn, but 'hint a doubt and hesitate dislike' on the nature of their inspiration. Pick a hole here, undermine a foundation there; throw a mist of conjecture over the whole field of interpretation; keep carefully within due bounds of outward respect, and even profess to admire, lest alarm be given."—P. 105.

The more precious to us is the authentic inspiration of the books which exhibit to us the faith in which we humbly strive to live and hope to die, the more do we feel it to be our duty to protest against the use of such weapons of defence and offence as the above. It was once a superstition industriously cherished by well-meaning men, that every unbeliever must necessarily be a man addicted to all the vices which disgrace humanity. The *Quarterly* assails those who differ from it on the principles of Scriptural exegesis, as anxious to break away all the bolts and dams which restrain human lusts and protect society. One evil consequence of this kind of championship even of the truth is, that no sooner do ill-informed but candid men find out,—as they are sure to do by-and-by,—that it is possible for a man to sympathise with the eloquent and devout Coleridge's "Confessions of an Inquiring Spirit," and yet be an irreproachable member of society, than they are in danger of going over at once to the far more fatal error of denying altogether the deep and vital connexion which does exist between sound doctrinal faith and the highest morality.

No wonder that the scholarship of the Reviewer is as bad as his polemics. It is true he disclaims the intention of writing for the learned. The present essay is intended, he says, "for general readers; for the young man who has no access to libraries; for the layman who has no time for deeper theological enquiries," &c. We respect such a purpose. It is one of our cherished desires, that our young men of the present generation should learn to read and love their New Testament not merely in our admirable English version, but in the *ipsissima verba* of the inspired writers themselves. But if any who are anxious to do so are tempted by the reputation of the *Quarterly*, especially for articles on subjects of general interest to the English gentleman, to put themselves under the guidance of the Reviewer, we are sorry for them! He has indeed enforced some of the more elementary canons of interpretation which modern scholarship has established, but what he has added thereto will be pronounced by all scholars to be worse than worthless. Nothing, for example, can be more unfounded and misleading than his attempted discrimination of the uses of *ἐπεὶ* with and without the article (P. 115), or his novel explanation of the Greek cases (P. 123). We would pardon such an apparent oversight as the assertion, that the Accusative denotes the *subject of the action*, but what can the reviewer mean by telling us that the verb "to fear" (*φοβέσθαι*) governs an Accusative of the *passive cause*, "to be alarmed at a person doing nothing, whereas 'if he were actively terrifying us it would take the genitive (!)' (P. 124). Alas for the beginner who puts himself under the luminous guidance of the *Quarterly* Reviewer! We always thought that if one principle were fixed in the whole of Greek Syntax, it was that the more decidedly a

verb is regarded as an active verb, the more certainly will it be followed by the Accusative. The *Quarterly* Reviewer has found out that the exact opposite is true. We take the following curious exemplification of an obvious rule:—"Above all 'never overlook the aorist in the multiplied passages which have the same reference as in 1. Cor. vi. 11: 'and these things were some 'of you,' *ἦτε ἐρὰν* not *ἦτε*." (P. 129.) We were not aware that the verb *to be* possessed an aorist in Greek!—Or this, in an explanation of the difference between the Indicative, Subjunctive, and Optative:—"Act so that you 'will recover, may recover, or might recover,' where the recovery is more improbable depending on some contingency not anticipated to exist, present no difficulty in English. Why 'should they in Greek?' (P. 129.) The simple fact being that such a sentence as 'I act that I might recover' is as ungrammatical in Greek as in English.

We fear that after the above, we shall seem to be wasting our own space and our reader's time if we adduce further evidence on the count of bad scholarship. But one or two of the writer's special interpretations strike us as so misleading that we cannot refrain from marking them. As for instance the following:—"Whatsoever ye ask in the prayer believing, ye shall receive":—the article is in the original. What was "the" prayer "to which" "special attention was directed," asks the Reviewer? "Was it not the Lord's Prayer?"

So the first thing we hear of the "disciples after the Ascension is, that they, 'with an effort and struggle, and laborious perseverance, as Chrysostom remarks, were 'forcing all their thought and feelings into the 'model of the prayer. (*τῆς προσευχῆς*, Acts i. 14.)" And he suggests—somewhat timidly, it is true—the query, "was it then a practice with the 'Apostolic Church to join in practising the Lord's 'Prayer at certain periods of the day?" (Referring to the statement that Peter and John went up to the temple at a certain hour for [the] prayer.) The Article is, of course, used here as constantly, because the meaning is not a *single petition*, but the entire exercise of prayer, considered as a part of Christian worship. The article has a similar force with abstract substantives: thus (in Greek) we have the righteousness, the long-suffering, the mercy, &c., where we suppose even the Reviewer would not maintain that particular acts are referred to. We trust we shall be excused referring to a rule which our readers must be perfectly familiar with.

We are somewhat surprised to find that the Reviewer abandons as hopeless the famous reading in 1 Tim. iii. 16, "God was manifest in the flesh." We strongly believe in its genuineness, in spite of the critics whom here the Reviewer has followed: the grounds of our belief it would take too long to exhibit here. One thing more, and we have done. "Grecians" will appreciate the fact:—Almost every Greek word for which the Reviewer has not the text of the original to set him right, is falsely accented, and that, too, where the nature of the errors precludes the supposition that they are the printer's. The editor of the *Quarterly* had better administer in an early number an article which shall act as an antidote to this very unsatisfactory performance.

MR. W. H. RUSSELL'S "DIARY."

This is a most instructive and entertaining book. The author had every opportunity of gaining the most reliable information, and he has known how to make the best use of his advantages. A genial spirit, which at once placed him on good terms with all with whom he was brought into contact; a presence of mind which seemed ready for every emergency; a *savoir faire* which was the result of his long experience, well-trained habits of observation, and freedom from all extreme views and prejudices, all combined to fit him for the difficult task entrusted to him. His acquaintance with military affairs, derived from his "campaign" in the Crimea and India, often stood him in good stead, and possibly, it was not a disadvantage that he had a tolerably high notion of the position of the *Times* and the privileges that its "Special Correspondent" was warranted to expect. We are certainly struck with the way in which the Americans, on both sides, before the feeling produced by his too faithful description of Bull's Run, were accustomed to treat him. Not only were the utmost facilities accorded him for visiting forts and armies, but he was admitted to the most familiar intercourse, both with statesmen and Generals. M'Clellan honoured him with invitations to join him in his military surveys, M'Dowell discussed with him the plan of the short campaign which ended so disastrously, Beauregard was as unreserved in his communications as to his means of

**My Diary North and South*. By W. H. RUSSELL. Two vols. London: Bradbury and Evans.

**Quarterly Review*, January, 1863. Art. "New Testament."

defence, and Mr. Seward even read to him the despatch he was about to forward to our own Foreign Minister. No one, however, seems to have had a more profound sense of the consideration to which he was entitled than the President himself. On his introduction to him Mr. Lincoln put out his hand in a very friendly manner and said, "Mr. Russell, I am very glad to make your acquaintance and to see you in this country. The London 'Times' is one of the greatest powers in the world,—in fact I don't know anything that has much more power,—except perhaps the Mississippi. I am glad to know you as its minister." Thus received as a plenipotentiary from one of the great potentates of the world, we cannot be surprised at the attention shown to Mr. Russell. The public certainly are the gainers, for we have thus got a book which gives us more faithful representations of American men, manners, and politics, and a more correct idea of the present struggle, than we have hitherto enjoyed.

We admire the book the more because it is not encumbered with political disquisitions or spoiled by prophecies which would, in all probability, have been falsified before it was three months old. Mr. Russell is more anxious to give us facts than theories or predictions. He visited most of the great cities both of the North and South; he listened to the talk in hotels and railway carriages, as well as in the President's saloons or Ministers' Cabinets; he did not disdain even to converse with the negroes when opportunity offered, and, instead of suggesting conclusions to his readers, he has rather sought, by a careful record of what he saw and heard, to place them in the same position for forming an opinion as himself. The work has certainly the merit of great impartiality. Possibly some of his American acquaintances may complain that he has been too communicative, but they cannot say, with justice, that his tone is harsh or his criticism severe.

It will not be in our power to follow him throughout his journeyings. All that we can do is to refer to some points of special interest. The most important question of the day is as to the true character and results of slavery, and Mr. Russell's testimony here is invaluable, not only as that of an eye-witness, but of one who certainly cannot be pooh-poohed as an abolition fanatic. Like all right-hearted Englishmen, he is a lover of freedom, but he is not the devotee of any abstract principle—he is quite able to appreciate Southern difficulties, and has evidently been most anxious to form an impartial estimate of the "domestic institution" which is to be the corner-stone of the new Confederacy. We recommend all who have been trying to persuade themselves that slavery is not quite so bad as it has been represented, and especially the visitors to the South who have accepted the favourite doctrine of the planters that "our negroes are the happiest, most contented, and most comfortable people on the face of the earth," and who are in the habit of retelling it to their friends with an air of authority that silences all contradiction, to read the statements of one who was not contented with mere casual observation, but was determined to know, as far as possible, the actual state of things. Here is no Mrs. Stowe, but a shrewd man of the world, who gives us the results of extensive travel and careful inquiry, and his impressions are eminently unfavourable. Even where the slaves were the most favourably situated, he found evidences that "deep dejection" is the prevailing if not the universal characteristic of the race, and if this was the case where they were well fed and kindly treated, what must it be where the master is of a different temper, and the work of a harder description? The following sketch of slave life, on the estate of a master of whom Mr. Russell says that he "wittingly could do them no injustice, as I am sure he is incapable of it," will be sufficient answer to the audacious mendacity which would have us believe that the negroes of Louisiana are as comfortable as the "white slaves" of England.

"We entered, by a wicket-gate, a square enclosure lined with negro huts, built of wood, something like those which came from Malta to the Crimea in the early part of the campaign. They are not furnished with windows—a wooden slide or grating admits all the air a negro desires. There is a partition dividing the hut into two departments, one of which is used as the sleeping-room, and contains a truckle bedstead and a mattress stuffed with cotton-wool, or the hair-like fibres of dried Spanish moss. The wardrobes of the inmates hang from nails or pegs driven into the wall. The other room is furnished with a dresser, on which are arranged a few articles of crockery and kitchen utensils. Sometimes there is a table in addition to the plain wooden chairs, more or less dilapidated, constituting the furniture—a hearth in connexion with a brick chimney outside the cottage, in which, hot as the day may be, some embers are sure to be found burning. The ground round the huts was covered with litter and dust, heaps of old shoes, fragments of clothing and feathers, amidst which pigs and poultry were recreating. Curs of low degree scampered in and out of the shade, or around two huge dogs, *chiens de garde*, which are let loose at night to guard the precincts, belly-deep in a pool of stagnant water; thirty

or forty mules were basking in the sun and enjoying their day of rest."

Surely the poorest Irish peasantry dwelling in the wilds of Connemara, and finding a place in his cot for his pig, for the very good reason given by one of them that, "shure there is every convenience for the cratur," has comforts superior to these. Of course there are city slaves, who are hired out by their masters, and often bring them in no inconsiderable sum, who are differently treated, but this is the ordinary mode of life on the plantations. Not only, therefore, is the slave accounted a mere chattel, every feeling of manhood crushed out, so far as his master can accomplish it, his moral and spiritual being ignored, and his tenderest feelings relentlessly trampled under foot; but the provision made for his physical comfort is of the most miserable kind. How could it be otherwise? He is viewed as a mere article of barter, and, of course, his possessor will deal with him accordingly, seeking only how to secure the best returns at the smallest expenditure. The humanity of individual planters will occasionally secure a better treatment, but these are rare exceptions, for the effect of the slave system—as is abundantly proved by those views of Southern society here given—is as frequently to brutalise the master as to degrade the slave. The atrocities witnessed by Mr. Russell in New Orleans gaol, and which he describes with terrible vividness, speak volumes as to the character of a people. It is, indeed, an evil thing for a nation when its moral sense is utterly blunted, when it has learned to call good evil and evil good, when the most sacred things are prostituted to justify the most unworthy acts, when in short a people glory in their shame. Happily we cannot yet comprehend the state of feeling which allows men to defend the most fearful outrages on the rights of humanity by an appeal to the Gospel of Christ, to say that, "had cotton and sugar been known, the Apostle Paul might have been a planter," and to cloak the sin of an unscrupulous covetousness by pretending that the only hope of "Christianising the African" races is by the agency of the Apostles from "Mobile, New Orleans, or Charleston, who sing the sweet songs of Zion with such vehemence, and clamour so fervently for baptism in the waters of the 'Jawdarn.'"

Equally fatal is Mr. Russell's evidence to the idea of those who fancy that there will be some relentings in the hearts of slaveowners. Zeal for slavery is in his view, the grand reason of Secession, and its triumph will be followed by an extension of this accursed system. Nowhere did he find any indication of a feeling that it was an evil which ought to be abated and finally destroyed, but on the contrary, the strongest conviction of its utility and the firmest determination to extend it. "The success of the South (says our author) if they can succeed—must lead to complications and results in other parts of the world, for which neither they nor Europe are prepared. Of one thing there can be no doubt—a slave State cannot long exist without a slave trade." The question that would arise, however, is whether this would not be as likely to lead to the extinction of slavery as to the revival of the slave-trade? It is absurd to suppose that Europe would consent to the renewal of a traffic condemned by all its great States, and equally ridiculous to think that the Confederacy would be strong enough to defy not only a united Europe but the Northern and more powerful States of its own Continent. If the issue be reduced, therefore, to the alternative of extension or abolition, we have little fear as to which would prevail.

While finding in this book, however, abundant proof of the tenacity with which the South clings to slavery, we search in vain for a single fact to show that the North desires emancipation. The whole view, indeed, of Northern politics and Northern statesmen is far more pleasing. The anecdotes of Mr. Lincoln only awaken a feeling of regret that such a man should be placed at the head of so great a state in so dire an emergency. Simple-minded, honest, well-meaning he may be, but utterly incompetent for the position he has to fill. Both he and Mr. Seward were manifestly in absolute ignorance of the feelings and power of the South. Had they appreciated better the character and resources of their adversary they might have condescended even to see the Southern Commissioners and have made some effort to accommodate their differences, ere they had committed themselves to so fearful a conflict. In contrast, with them stands Jefferson Davis, whose ability had awakened the intense enthusiasm of the South and even constrained the reluctant admiration of the North. We should like to have quoted some of Mr. Russell's sketches of the leaders on both sides, but we must forbear. Suffice it to say that the difference in the personnel of the two sections appears to us enough to account for the success with which the arms of the South have so often been crowned.

There is one gratifying thought suggested by

the book. It is sad to mark the evidences of the hostile feeling cherished towards this country, with so much bitterness and so little reason, by the North, but it is certainly pleasing to know that the notions formed of us by the South have not been verified. Regarding only material interests themselves, they deemed that we were altogether such as they are, and confidently prophesied that Cotton would be King. Mr. Russell appears often to have been annoyed with talk of this character. Happily it has proved false. England has suffered, but she has not yet been untrue to the principles of justice and freedom. Her wealth has been diminished—one great branch of her trade has been all but destroyed—hundreds of thousands of her sons have been reduced to want, but the sufferers themselves have been the first to protest against any attempt to employ her influence for the cause of the oppressor.

BRIEF NOTICES.

Wordsworth's Poems for the Young. With Fifty Illustrations by JOHN MACWHIRTER and JOHN PETTIE, and a Vignette by J. E. MILLAIS. Engraved by Dalziel Brothers. (London: A. Strahan and Co.) This is a collection of those poems by Wordsworth which can be understood and enjoyed by the young. It is a precious and delightful book, regarded simply as containing such poems. But its illustrations give the book its special claim on attention. It is something to say, that these are not unworthy of the poems; but, indeed, are true to their spirit, and give them charming embodiment to the eye. Mr. Macwhirter's landscapes are very refreshing—"Kilve's delightful shore," the "Crag, . . . out its head an oak had grown, a broom out of its feet," all those of the "boisterous winter evening," and the children "chasing the butterfly" to the marge of the shadowed pool, are amongst the best; while two or three of his tailpieces have something of Bewick's manner about them. The Pre-Raphaelite flower-pictures are also very interesting and admirable. The clouds are, in almost every case—probably because more has been attempted than wood can express of aerial effect—either woolly or very solid. That is the only fault we have to find. Mr. Pettie gives us spirited figure-pieces. Mr. Millais' vignette, like many of his *Cornhill* designs, proves that his genius is not in the way of book-illustration. We have seen many a picture of a child reading, as full of feeling and grace as this, in penny periodicals for the young;—yet it is pretty enough. We can warmly recommend this beautiful volume as one of the handsomest and most enduringly pleasing of the gift-books that the season has brought us. —*The Channings.* By Mrs. HENRY WOOD. (London: R. Bentley.) We did not wait the appearance of this one-volume edition of Mrs. Wood's very popular story, before giving an opinion of it. Coupled with "East Lynne," it was the text for a review some weeks ago, in which the authoress's characteristics as a writer were considered carefully, and her works submitted to something of comparative criticism. We need not, therefore, say more of the volume before us, than that we wish it may have the welcome it deserves, and may make Mrs. Wood's taking tale the pleasure of many more than the multitudinous readers it has already attracted to itself. —*The Gospel in Madagascar: a Brief Account of the English Mission in that Island.* By the author of "The Life of the Rev. W. B. Johnson." (London: Seeley and Co.) A chapter in the history of Christ's church than which few are more wonderful or instructive; wherein God has truly shown "how independent he is of human means, and how, when it seems good to him, a church can grow and increase mightily, even when all foreign help may be banished and swept away." A few labourers, for fourteen years, in a field which produced little fruit, being banished, leave behind them the Bible in the native tongue and a little group of faithful ones. Twenty-five years of persecution follow, during which any profession of Christianity is forbidden, and martyrs are numbered by the hundred. At the close of this trying time, light breaks, the rough places are made plain, and, lo! there are seven thousand Christians creep from the secret places of their devotion, whose genuine character is attested by their sufferings, and approved on the application of searching spiritual tests. It is, of course, a history that the friends of missions, of all denominations, point to with thankful confidence, as they plead against opposers of their work or doubters of their holy faith: but it is especially a history in which the supporters of the London Missionary Society must feel unspeakable interest,—their own missionaries alone having been privileged to sow the seed that has borne so rich a harvest, and their own influence and labour being that to which the Malagasy Church, in this time of its freedom and hope, looks for its future succour and direction. This volume contains the remarkable story, fully and effectively told. Its sources are, as was necessary, the various serial publications and reports of the London Missionary Society, and the works of the men whose names are inseparable from Madagascar's evangelisation—Ellis, Freeman, and Johns. The book ought to be welcome, and to gain large circulation. It is interestingly illustrated. —*Speaking to the Heart; or, Sermons for the People.* By THOMAS GUTHRIE, D.D. (London: A. Strahan and Co.) The distinguish-

ing peculiarities of Dr. Guthrie as a pulpit orator, were so very recently discussed in this journal, that we could only repeat what was then said if we entered on any general criticism of this volume. The esteemed author's capacities are now so fully developed, and his manner so distinctly formed, that nothing new from his pen can reopen general questions. These sermons are, perhaps, more simple in structure, less ornate, and more direct in address to the common heart and conscience, than any Dr. Guthrie has previously published. We like them all the more. Our objection has been ever in his case to over-elaborated fancy, burying the thought beneath flowers. But this will hardly be alleged against "Sermons for the People"; which have all the preacher's best characteristics—have the pulse of a full, healthy life, and glow with the fervour of a noble, earnest heart.

Poetry.

A SONNET FOR FEBRUARY.

PATIENCE.

The waiting time, the watching time is now,
While many a cloud hangs over Winter's brow!
But, dreary oft, and sad tho' nature seem,
Yet may the wanderer find the cheering gleam
Of latent vigour: whether by the nooks
Where shoots the early primrose, and where rooks
Swing on the tree tops; where the ivy climbs,
In moss embedded; or by leafless lime,
Where delicate primrose stands. So, from the weeping
And groaning world, may rise, when all seems sleeping,
A giant force! Then, labourer, patient wait,
Keeping thine eye upon Heaven's golden gate!
For works of love our Father's care shall cherish,
And not one grain of His good seed shall perish!
Aahurst Wood, February, 1863.

Court, Official, and Personal News.

The Address in the House of Commons, in reply to the Royal Speech, will be moved by Mr. Calthorpe, member for East Worcestershire, and seconded by Mr. Bazley, member for Manchester.

Mr. H. B. Loch, C.B., has been nominated to the vacant Lieutenant-Governorship of the Isle of Man. Mr. Loch was one of the party taken prisoners during the last Chinese war, whose sufferings and fortitude elicited so much public sympathy and admiration.

The Prince of Wales has consented to inaugurate the memorial of the Great Exhibition of 1851. The ceremony, which will take place in the Royal Horticultural Society's Gardens, is fixed for the 5th of June.

To-day the Prince of Wales will, it is expected, leave Osborne, and return to London, and take his seat in the House of Lords to-morrow.

The *Court Journal* thinks it probable that the marriage of the Prince of Wales will take place on the 5th, and not the 12th, of March, as originally intended.

The movement for a general wearing of wedding favours, on the occasion of the marriage, appears to make some progress. The Duchess Dowager of Northumberland gives her adhesion to it.

It is said that the French Emperor will send his cousin, Prince Napoleon, to attend, as his representative, the marriage of the Prince of Wales.

A Royal commission has been appointed to inquire into the "present position of the Royal Academy in relation to the fine arts." The business of the commission will also be to inquire by what means the Academy might be made useful in promoting art and developing public taste.

The announcement that Mrs. Sheridan Knowles, on the recommendation of the Premier, was to receive a life pension, appears to be without foundation.

Cabinet Councils were held on Saturday and Monday.

The pruning-knife is, according to rumour, to be vigorously applied to the Navy estimates, and even two millions are mentioned as representing the sum likely to be saved in the financial year 1863-64.—*Army and Navy Gazette*.

The address in answer to the Speech from the Throne in the House of Lords will be moved by Earl Dudley, and seconded by the Earl of Granard.

The Bishop of Exeter is dangerously ill.

Lord Palmerston and Earl Granville will give Ministerial dinners to-day, preparatory to the opening of Parliament on the following day.

The Right Hon. Sir George Cornewall Lewis, who has been suffering from indisposition for some days past, is now much better.

The Pope has presented Sir G. Bowyer, Bart., M.P., with a golden chalice for the new hospital church of St. Elizabeth, Great Ormond-street, London.

Miscellaneous News.

RISE IN THE BANK RATE OF DISCOUNT.—On Wednesday last, in consequence of the great withdrawal of gold, the Bank of England raised the minimum rate of discount to five per cent. The event caused little excitement in the money market.

ELECTION OF AN ALDERMAN.—RETURN OF MR. WATERLOW.—Despite the sectarian cry raised by the *Record*, Mr. Waterlow (a Unitarian) was elected Alderman on Friday for the ward of Langbourn, by a majority of fifty-two votes over his opponent, Mr. Capper.

NEW TICKET-OF-LEAVE REGULATION.—Sir George Grey has notified to the judges, recorders, and chairmen of Quarter Sessions, that where a

criminal has been already sentenced to penal servitude, no part of any future sentence will be remitted. Such convicts will therefore receive no tickets-of-leave, but will not be discharged until their sentences have completely expired.

PUBLIC EXECUTIONS.—On Thursday morning a meeting was called in the Mayor's parlour, at the Manchester Town-hall, "to consider whether any and what means should be adopted to alter the present law of carrying out capital punishments in public." The Mayor, Mr. Abel Heywood, occupied the chair. Mr. Hibbert, M.P., the Rev. Canon Stowell, and the Bishop of Manchester, spoke strongly in favour of private executions, and a memorial to the Home Secretary in their favour was adopted.

THE FATAL BURNING AT A THEATRE.—An inquest was held on Saturday afternoon at the Middlesex Hospital on the body of Miss Smith, who was burned to death in the attempt to extinguish the flames in the dress of her companion, which it will be remembered caught fire in the ballet at the Princess's Theatre. The other dancer, Mrs. Hunt, is likely to survive. The persons on the stage at the time of the accident and the surviving sufferer herself were examined, from which it appeared that the accident was caused by the chemical preparations that were in readiness for the illuminations used in the pantomime. A good deal of evidence was also taken on the possibility of making gauze dresses incombustible, and at the close the jury returned a verdict finding that the death was caused by accident, but at the same time they expressed an opinion that sufficient precautions were not taken at the theatre to extinguish such fires; and they also urged that means should be employed to render the theatrical dresses unflammable. It was stated by Dr. Lankester, the coroner, that twenty-three cases of death by burning had already come before him. Of these, eighteen were occasioned by clothes catching fire, and, as we know that cloth and other woollen fabrics never do catch fire, we may presume with some certainty that all the eighteen victims were women.

REPRESENTATION OF CAMBRIDGE.—Colonel Adair having retired from the field, Mr. Fawcett, of Trinity Hall, has issued an address, soliciting the support of the Liberal electors. He states that he is in favour of an amendment of our representative system, economy, and the foreign policy of Lord Palmerston. On ecclesiastical subjects he says:—

As a sincere member of the Church of England, I could support no measure which I believe would prove antagonistic to the Church. I think, however, that the continuance of Church-rates perpetuates discord, which is detrimental to the cause of religion. I would therefore cordially support any plan which would settle the dispute. If, however, compromise is impossible, I should unhesitatingly vote for the abolition of Church-rates. I consider that people of all religious opinions ought to be placed on an equality with regard to civil and educational privileges. I will therefore continue to support, and I will promise to advocate in the House of Commons, the removal of the restrictions which exclude all but those who are members of the Church of England from fellowships.

Mr. Fawcett, it may be remembered, suffers from a physical infirmity, blindness, caused by accident. On Friday evening Mr. Fawcett convened a second meeting, at the Theatre, Barnwell. At least a thousand persons were present, and it was one of the most successful and enthusiastic meetings that have ever been held in the borough of Cambridge. Mr. Macmillan, the well-known publisher, took the chair, and on the platform and in the body of the meeting were many of Colonel Adair's supporters, though, it is understood, many of them think that the colonel has been unfairly treated. Mr. Powell, the Conservative candidate, says in his address:—

I trust that the designs of those who endeavour to weaken and destroy the Church of England will continue to fail, and my desire of fresh entrance upon Parliamentary life is much increased by the prospect of thus obtaining enlarged opportunities of upholding the Church.

METAMORPHOSIS OF LAMBETH BATHS.—For several years past, the large first-class swimming-bath of the above establishment, when not used for bathing purposes, in the winter time, has been occupied by entertainments of a class anything but elevating, though supposed to be specially adapted to the denizens of the New-cut. The consequence was, drinking and demoralisation received every winter a considerable impetus. This season, however, as soon as the bath was empty, Samuel Morley, Esq., with his usual liberality, became its tenant, and placed it under the auspices of the Surrey Chapel Southwark Mission to the Working Classes, of which the Rev. Newman Hall is president. The mission has arranged a series of meetings, which are being carried out most successfully. On Sunday mornings a religious service is held from eleven till one, for the loungers in the New-cut, by Mr. G. M. Murphy; on Sunday evenings, at seven, Mr. W. Carter occupies it in the same manner, great crowds of "roughs" attending; on Tuesday evenings the Ladies' Sanitary Association provide lecturers, who descend upon the valley of cleanliness, health, &c. Last Tuesday, Dr. Forbes Winslow lectured on "A Sound Mind in a Sound Body," the Hon. A. Kinnaird presiding. On Wednesdays, the National Temperance League holds meetings at eight o'clock, the attendance seldom averaging less than a thousand persons. On Thursdays, at half-past eight, the Surrey Chapel evangelist, Mr. Murphy, delivers a lecture of an instructive and religious character, the service commencing with reading the Scriptures, and concluding with prayer. Last, though by no means least, on Saturday nights, Mr. Murphy presides over an entertainment, at which he reads the principal points of the week's

news, the readings being interspersed by the singing of melodies (which are provided free, with the option of purchase), recitations, and music. Last Saturday night, upwards of 1,500 working-men were thus entertained, and, on a moderate computation, 50*l.* was saved for the home from the public-house, the gin-palace, and beer-shop. The meetings were commenced in November last, and increase in popularity every week.

Cleanings.

The Great Western Hotel at Paddington has this year paid a dividend of 45 per cent.

The French Permanent Exhibition is fast approaching completion.

The Glasgow police returns for the year ending September last, include upwards of 17,000 "drunk and disorderly" cases.

During the past week seventy-four wrecks have been reported, making a total for the present year of 251.

The Norwich Town Council has agreed to present two splendid shawls to the Princess Alexandra on the occasion of her marriage.

Cardinal Wiseman lectured on Friday at the Royal Institution, on "The Points of Contact between Science and Art."

It is said that Dr. M'Leod's paper on "The Cure of Over Anxiety," in the January number of *Good Words*, is being printed separately for the Queen.

A grotto, brought up at Bow-street, the other day, had the impudence to ask, "What right had the prosecutor to be out in the streets at three o'clock in the morning?"

President Lincoln has presented to Senator Sumner, for transmission to Mr. G. Livermore, of Cambridge (Mass.), the pen with which he signed the emancipation proclamation.—*New York Paper*.

The *Reader* says that Mr. Tennyson's new poems "Boadicea," and "Enoch the Fisherman," are complete. The latter is a dramatic subject, worked out in powerful and even, it is said, harrowing detail.

Messrs. Grant and Gask state that tartan muslins are now manufactured by processes which render them completely unflammable. "If (they add) ladies would take the trouble to purchase only the unflammable articles, the expense would not be more than about 1*d.* per dress extra."

A VIPER IN JANUARY.—On Tuesday, the 21st inst., Mr. Thomas Massicks, gamekeeper to J. P. Machell, Esq., met with a viper crawling along, which had evidently been disturbed in its winter retreat, by the extraordinary high tide on that day, which flooded many of the Colton mosses, where the viper was found.—*Westmoreland Gazette*.

UNINFLAMMABLE LADIES' DRESSES.—A writer in a contemporary says:—"Permit me to offer a simple but effectual remedy against the ignition of ladies' dresses. When the dress has been cleaned in the usual manner, mix a handful of common salt in water or starch-water, then saturate it well in this before wringing it out. The salt will be found to possess two virtues—that of preserving the colours, and making the dress non-inflammable."

THE FALLS OF NIAGARA ECLIPSED.—"Well," said a Yankee, proudly, to a traveling Scot, as they stood by the Falls of Niagara, "is that not wonderful? In your country you never saw anything like that!" "Like that," quoth Sawney, "there's a far mair wonderful consarn na twa miles frae whar I was born." "Indeed!" exclaimed Jonathan, with an air of scepticism; "and pray what kind of consarn may it be?" "Why, man," replied Sawney, "it's a peacock wi' a wooden leg!"

A FLOGGING SCHOOLMASTER IN THE OLD DAYS.—The *Museum*, writing of a well-known schoolmaster mentioned in "Southey's Life of Dr. Bell," says:—"He dominated over a school for fifty-one years and was reckoned, from recorded observations, to have given 911,500 canings, 124,000 floggings, 200,000 custodies, 136,000 tips with the ruler, 10,200 boxes on the ears, 22,700 tanks by heart, 700 stands upon peas, 600 kneels on a sharp edge, 600 fool's caps, 1,700 holds of rods, and over his grave were placed these words of Martial:—"Furulis tristes, sceptris pædagogorum, cessant."

GEOLOGISTS IN THE ROUGH.—Mr. T. Hawkins, in his "Book of the Great Sea Dragons," tells a characteristic story aient the finding of one of his Plesiosaurian reptiles. Two quarrymen at Street had turned over the great slab in which the bones lay imbedded, enough being exposed to make them curious to see the rest: "I wonder what 'tes?" says the one. "Oh, a viery dragern, a maa be," replies his fellow. "One that stinged Moses, a maa be; hæ?" "Here's at un." A tremendous blow with the mallet. "How he do zound; I wonder if the stwoone be hellar." Another tremendous blow. "'Tis viro stwoone—viro stwoone is terrible hard; hot 'un agean, Jack." Oh, my Triarostostous! broke in half! "There's his backwoone and ther's his ribs." "Have yer got a head?" A blow follows this question that breaks the head and neck—or rather the slab, as the skeleton was buried in the centre of the stone—to pieces. "No; noof bet o' hed—noo zine o' one o' hes lya." "Dosten het un in the right pleaze." "Hang the twood!" Another miserable blow which separates the tail part. "What ed Measter Hawkins, say?" "Oh, we can tell un that we didn't know what 'twere, and wanted to zee a bit." "And so," says Mr. Hawkins, "they reduced the fine flagstone to nearly thirty pitiful pieces, and stabbed the bones as a Spanish matador does a bull—all over."

How it is Done.—It is very amusing to track the weather-cock promulgations of fashion from one season to another. The cloak that was last year pronounced perfect in shape, ornamentation, and colour, and suitable only for the high and mighty backs of very distinguished persons, is alluded to in the notice of its next rival as an article which only a very common class of persons could ever think of wearing, so suddenly does it fall from grace into the vulgar garment, not mentionable to ears polite. And more surprising still, there are fools enough who are influenced by such nonsense to throw it aside, although it may not only be as good as new, but quite the most convenient and comfortable article of the kind ever used. However, as the undeniable object of every new fashion is to vary so widely from its predecessor as to necessitate a fresh outlay, and replenishment of the purses of the vendors, one might as well accept the fact as permanent. For one, we have a great respect for him or her who stands upon independent ground in these matters, whenever it is advisable or convenient to do so. Else one might as well be a lay figure in a fashion-monger's show window, gyrating eternally for the benefit of a gaping public.—*Fanny Fern.*

Births, Marriages, and Deaths.

BIRTHS.

DAWSON.—Jan. 24, at Luncliffe, Lancaster, the wife of Edward B. Dawson, Esq., of a daughter.
ROSE.—Jan. 29, at Pershore, the wife of the Rev. T. G. Rose, of a daughter.
SPALDING.—Jan. 30, the wife of Mr. Samuel Spalding, of 146, Drury-lane, of a son.
MAY.—Jan. 30, the wife of Mr. G. H. May, collector of Customs, Ardrossan, N.B., of a son.
FULLER.—Feb. 1, the wife of Mr. John H. Fuller, of Oakley-square, of a daughter.

MARRIAGES.

RUFFELL-NURSE.—Jan. 27, at the Independent Chapel, Wykehouse, Essex, by the Rev. J. R. Smith, pastor, Mr. Henry Ruffell, to Mrs. Mary Ann Nurse, both of Brightlingsea, in the same county.
BAILEY-PIGON.—Jan. 28, at Zion Chapel, Newport, Isle of Wight, by the Rev. W. Low, Mr. William Bailey, minister of the Bible Christians, to Mrs. Sarah Pigeon, Hyde, Isle of Wight.
PEARSON-NAYLOR.—Jan. 29, at Oxford-place Chapel, Leeds, by the Rev. George Mather, Mr. Josh. Pearson, Preston, to Sarah, eldest surviving daughter of the late Mr. Geo. Naylor, Leeds.
STEPHENSON-HERCOCK.—Feb. 2, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, Mr. Lockwood Stephenson, butcher, of Bradford, to Eliza, daughter of the late Mr. David Hercok, of Leeds.

DEATHS.

GREEN.—Jan. 6, aged twenty-five years, Sarah, the beloved wife of Joseph Green, Caversham, near Reading, and only daughter of the late John Fisher, of the same place.
HASLUCK.—Jan. 29, at Haselocke House, Stratford, Essex, Mr. S. Hasluck, aged seventy-seven.
CECIL.—Jan. 30, at Turvey, Bedfordshire, after a very short illness, the Rev. Richard Cecil, aged sixty-four. He was for twenty-four years pastor of the Independent Church at Turvey.

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Jan. 28.

ISSUE DEPARTMENT.	
Notes issued .. £27,387,475	Government Debt £11,015,100
	Other Securities .. 3,634,900
	Gold Bullion 12,737,475
	Silver Bullion —
£27,387,475	£27,387,475
BANKING DEPARTMENT.	
Proprietors' Capital £14,538,000	Government Securities .. £10,606,648
Reserve .. 3,247,826	Other Securities .. 19,533,217
Public Deposits .. 5,416,863	Notes .. 7,286,305
Other Deposits .. 14,414,763	Gold & Silver Coin .. 874,348
Seven Day and other Bills .. 670,065	
£38,302,518	£38,302,518
Jan. 20, 1862.	W. MILLER, Deputy Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—OUTWARD INFIRMITIES.—Before the discovery of these remedies, many cases of sores, ulcers, &c., were pronounced to be hopelessly incurable, because the treatment pursued tended to destroy the strength it was incompetent to preserve, and to exasperate the symptoms it was inadequate to remove. Holloway's Pills exert the most wholesome powers over unhealthy flesh or skin without debarring the patient from fresh air and exercise, and thus the constitutional vigour is husbanded while the most malignant ulcers, abscesses, and skin diseases are in process of cure. Both Ointment and Pills make the blood richer and purer, instead of permitting it to fall into that poor and watery state so fatal to many labouring under chronic ulcerations.—[Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, Feb. 2.
To this morning's market the supply of both English and foreign wheat was moderate. The trade, however, was slow, but the best samples of English sold at fully last Monday's prices, while inferior parcels and those in bad condition were difficult to sell at late rates. Foreign wheat sold slowly, and quotations are unaltered. Flour is without change in value. Barley of all sorts is at the full rates of this day week. Peas and beans sold slowly. The arrivals of oats to the market are moderate, which causes more firmness in the trade, and last week's prices are fully supported. Arrivals on the coast are few, and the business doing is at the rates of Monday last.

BREAD.—The prices of wheaten bread in the metropolis are from 7½d to 8d; household ditto, 5½d to 7d.

BUTCHERS' MEAT, ISLINGTON, Monday, Feb. 2.
The supply of foreign stock on offer in our market to-day was moderately good for the time of year; but its general quality was by no means first-rate. Sales, however, progressed steadily, at full prices. From our own grazing districts the arrivals of beasts fresh up this morning were only moderate, but the quality of each kind, however, was good. From Scotland, a fair average number came to hand, but from Ireland the arrivals were trifling. Owing to the large quantities of dead meat on offer in Newgate and Leadenhall markets, the beef trade was in a somewhat sluggish state; nevertheless late rates were well supported. The primeest Scots and crosses commanded a sale at 4s 10d per 8lbs. The Scotch supplies were very good, but those from Ireland were inferior. The

receipts from Norfolk, Suffolk, Essex, and Cambridgeshire comprised 2,200 Scots, shorthorns, and crosses; from other parts of England, 600 various breeds; from Scotland, 240 Scots and crosses; and from Ireland, 200 oxen and heifers. The show of sheep was very limited, and in but middling condition. On the whole, the mutton trade was steady, at prices fully equal to this day's night. Prime Downs in the wool realised 5s 10d, in some instances, 6s, per 8lbs. There were about 800 shorn sheep in the pens. Shorn half-breds and crosses sold at 5s per 8lbs. A few Dorset lambs found buyers at from 7s to 7s 6d per 8lbs. English calves were in short supply—of foreign tolerably large. The veal trade was in a sluggish state, at Thursday's advance in the quotations of 2d per 8lbs. Prices ranged from 4s 2d to 5s 3d per 8lbs. We have to report a slow demand for pigs, at about previous currencies.

Per 8lbs. to sink the Offal.		s. d. s. d.	
Inf. coarse beasts	3 4 to 3 6	Prime Southdowns	5 8 to 5 10
Second quality	3 8 4 0	Lambs	0 0 0 0
Prime large oxen	4 2 4 6	Lge. coarse calves	4 2 4 8
Prime Scots, &c.	4 8 4 10	Prime small	4 10 5 2
Coarse inf. sheep	3 6 4 0	Large hogs	3 8 4 4
Second quality	4 2 4 10	Neatism. porkers	4 6 4 8
Pr. coarse woolled	5 0 5 6		

NEWGATE AND LEADENHALL, Monday, Feb. 2.
Full supplies of meat, both town and country-killed, are on sale at these markets. The trade rules heavy for all descriptions, and the quotations have a downward tendency.

Per 8lbs. by the carcase.		s. d. s. d.	
Inferior beef	2 6 to 2 10	Small pork	4 2 to 4 6
Middling ditto	3 0 3 6	Inf. mutton	3 2 3 6
Prime large do.	3 8 3 10	Middling ditto	3 8 4 2
Do. small do.	4 0 4 2	Prime ditto	4 4 4 6
Large pork	3 6 4 0	Veal	3 8 4 4

PRODUCE MARKET, TUESDAY, Feb. 3.

TEA.—There has been but a limited amount of business transacted in this market to-day for all descriptions, operations having been suspended until the public sales, which commence to-morrow.

COFFEE.—The transactions recorded in this market have been to a fair average extent for Plantation Ceylon descriptions, and late prices have been fully sustained. Other sorts have ruled steady.

SUGAR.—The business transacted in this market has been to a small extent for all descriptions since last week's report, and prices have been without alteration. Refining descriptions support previous prices.

RICE.—Only a small amount of business has been done in this market, and the few bargains recorded have been without change in values.

SALT-PETRE.—The amount of business recorded in this market has been to a very limited extent, and prices are rather lower.

PROVISIONS, Monday, Feb. 2.—The arrivals last week from Ireland were 1,505 firkins butter, and 2,620 bales of bacon; and from foreign ports 11,172 casks butter, and 105 bales and 2,562 boxes of bacon. In the Irish butter market there was little or no change to notice during the week; a steady business transacted, the finest qualities most inquired for. Foreign remained steady. The bacon market was very quiet, and prices declined about 1s per cwt; some best Waterford sold at 55s on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 2.—The supplies of home-grown potatoes on sale at these markets since our last report have been seasonably large. Good and fine produce moves off steadily, at full prices; otherwise, the trade is dull, at our quotations. Last week's import amounted to 261 tons from Rouen, 180 tons from Boulogne, 92 tons from Dieppe, 70 sacks from Dunkirk, and 12 bags from Rotterdam. Yorkshire Regents 100s to 130s, Yorkshire Fines 130s to 150s, Yorkshire Rocks 90s to 100s, Kent and Essex Regents 110s to 130s, Scotch Regents 90s to 110s, Scotch Rocks 80s to 90s, Foreign 55s to 75s per ton.

WOOL, Monday, Feb. 2.—Owing chiefly to the advance in the value of money in the discount market, a very limited business is doing in all kinds of English wool, both for home use and export to the continent, and in some instances prices have a drooping tendency. The supply on offer is seasonably extensive.

SEEDS, Monday, Feb. 2.—With improving demand for seeds, values of all descriptions are fully as dear. With small supplies of home-grown and French red seeds, values are supported. American, with good supply, maintains its value. White seed is unaltered. Trefoil, with scanty supply of English, is advancing in value.

OIL, Monday, Feb. 2.—Lime oil is less active, at 43s 6d per cwt on the spot. Rape moves off steadily, at 50s 6d per cwt for best foreign refined. Cocoa-nut and fish oils are steady, at full quotations. Olive oils, however, are a dull inquiry. French spirits of turpentine 97s 6d, American ditto 100s per cwt.

FLAX, HEMP, COIR, &c., Saturday, Jan. 31.—The flax market continues firm, and prices are well supported. Hemp is in steady request, and clean old Russian is worth 38s 10s to 39s, and for new 38s per ton. Jute is in slow request, yet the currency rules firm. Coir goods command a fair sale, on former terms.

COALS, Monday, Feb. 2.—Market very heavy, with a reduction on the rates of last day. Hutton's 17s, South Hutton's 17s, Two 10s 6d, Hartlepool 10s 6d, Belmont 10s, South Kellie 10s 6d, Hartley's 10s 6d, High Hall 10s 6d, Wylam 10s. Fresh arrivals, 54; left from last day, 61.—Total, 115.

TALLOW, Monday, Feb. 2.—The tallow trade continues firm, with an upward tendency in prices. To-day St. Petersburg Y.C. is quoted at 45s 9d per cwt on the spot, and 46s for March delivery. Rough fat is selling at 2s 3½d per 8lbs.

Advertisements.

HAIR DYE! HAIR DYE! HAIR DYE!
GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 96, Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling out. In Bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station. Beware of Counterfeits.

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Rev. R. M. Davies, Oldham. Rev. William Roaf, Wigan.

Contributions received during the week ending Feb. 2, 1863:—

£ s. d.	
Kinsland Chapel, Rev. T. Aveling, weekly	10 0 0
Lowestoft, Rev. Rich. Lewis	4 0 0
Pres., Mr. T. Sturges, weekly	0 6 0
Harwich, Rev. J. T. Barker	1 1 3
London, Harecourt Chapel, Rev. A. Raleigh	3 0 5
Redditch, Rev. J. Hawkins	1 10 0
Birmingham, Carr's-lane Girls' Sunday-school	4 5 9
Ashby-de-la-Zouch, Rev. T. Mays	5 17 5
Sheffield, Queen-square Chapel, Rev. J. P. Gladstone, weekly	6 9 4
Brotherton, per Mr. James Farwell	0 5 0
Torpoint, per Mr. R. S. Down, sixth contribution	2 12 0
Northfleet, Rev. E. Cooke	1 6 9
Newport, Pembroke-shire, Rev. J. G. Morris	3 2 10
Barkway, Rev. C. G. Haymes	0 16 4
Titchfield, Rev. P. J. Rutter	0 10 0
Chatham, Ebenezer Sunday-school, per Mr. P. French	1 17 4
Aberdeen, Rev. T. Gilliland	3 9 0
Caversham-hill, Rev. James Dadswell	1 19 9
Kendal, Mr. J. Wilkinson's Workmen	1 0 0
Marsden, Rev. J. A. Chamberlain	2 0 0
Wem, per Mr. E. Daniel	0 15 9
Bristol, Brunswick Chapel, Rev. E. J. Hartland, per John Bourne, Esq.	15 15 11
Hastings, Rev. James Griffin, weekly offering, four weeks	23 13 9
Manchester, Henry Lee, Esq., Treasurer	20 0 0
Manchester, George Hadfield, Esq., M.P., fifth contribution	50 0 0
Blasnaon Sunday-school, per Mr. J. E. Williams, third contribution	1 0 10
Blasnaon Congregation	2 13 0
Bradford, Horton lane	5 17 7
Manchester, Chorlton-road Church	8 2 2
Hunts, St. Ives Congregational Church	18 15 0
Middleton, Rev. S. Shaw	3 15 0
Wakefield, Salem Chapel, second monthly	2 6 6
Chester, Queen-street Independent Chapel	3 16 3
Lewes Presbyterian School and Congregation, per Mr. Bedford	1 0 0
Bromyard, Rev. J. P. Jones	1 2 6
Newham, per T. Goole, Esq.	23 16 6
Stoney Stratford, Rev. J. Ashby	1 15 0
East Cowes, per Rev. John Yonge, two weeks	4 6 0

* All communications to be addressed, Rev. R. M. Davies, Oldham.

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The object of this Committee is to stimulate the Congregational Churches to systematic effort and weekly collections on behalf of the distressed Lancashire Operatives, and especially for the suffering members of Congregational Churches. They do not undertake to distribute any funds; they simply forward such moneys as may be entrusted to their care to the destination indicated by the donors.

All communications and remittances to be addressed to Samuel Morley, Esq., Chairman of the London Congregational Relief Committee, 18, Wood-street, London, E.C. Post-office Orders to be made payable at St. Martin's-le-Grand.

The following amounts have been forwarded by the London Congregational Committee to the Congregational Committee at Manchester:—

£ s. d.	
Maberly Chapel, Kingland, per Rev. E. M. Davies, monthly subscription	2 15 0
Students, New College, London, per Mr. A. Norris	1 3 6
Montreal, per Rev. Dr. Henry Wilkes, sacramental collection	20 0 0
Friends at Moreton Hampstead, per Rev. William M. Paul	2 4 6
Abney Chapel, Stoke Newington, per Revs. J. Jefferson and A. Hampson, second remittance	2 15 0
Carey-street, New-court, per Rev. W. H. Draper	15 0 0
Burwash, Sussex, per Rev. W. M. Mather	2 2 0
Wycliffe Chapel, per Rev. W. Hardie, B.A.	80 0 0
Cottagers' Chapel, Finchley, weekly collections	5 13 4
Congregational Church, Wareham, Dorset, per E. Selby, Esq., two weeks' collection	2 0 5
	133 15 9

THE BAPTIST UNION and the LANCASHIRE DISTRESS.

The following is the list of Contributions forwarded during the past week to the Baptist Union Fund for the Relief of the Distress in Lancashire:—

£ s. d.	
Mr. J. Sutcliffe, Rochdale	0 10 0
Blackwater, by Rev. S. Sale	1 9 0
Wid-beach, by Mr. R. Wherry	15 0 0
Commercial-road-east, by Rev. T. Goadley, B.A.	5 0 0
Camden-road, communion collection, by Mr. Keen	11 9 9
Hanulyn, by Rev. T. E. Thomas	3 17 0
Newtown, Pembrokeshire, by do.	1 3 0
Call-lane, Leeds, by Mr. Thorp	1 9 9
Saffron Walden Sunday-school, by Rev. W. A. Gillson	2 11 8
Seward's-green Sunday-school, by Miss Green	0 15 0
Eye Sunday-school, by Mr. Bicker	0 10 0
Mrs. Ivatts, Camberwell, for ministers	0 6 0
Mr. and Miss Butterworth, for ministers	5 0 0
Newport, Monmouthshire, Proceeds of Lecture by Rev. E. Thomas, half for ministers	10 5 0

Contributions will be thankfully received at the Mission House, 33, Moorgate-street; and at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard-street.

Post-office Orders should be made payable at the General Post-office, to the Rev. James H. Millard (Secretary), and Bankers' Cheques to George Lowe, Esq. (Treasurer).

HARPER TWELVETREES' WASHING MACHINE for the MILLION, PROTECTED BY HER MAJESTY'S ROYAL LETTERS PATENT.

Can be worked by a child, and will wash as many clothes in a few hours, especially if used with "HARPER TWELVETREES' SOAP POWDER," as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better, with half the soap, water, and fuel. All who have tried it admit that it is the cleanest, most simple, speedy, effective, and economical Machine ever invented. As a CHURN for making BUTTER it is remarkably effective, and worthy the attention of DAIRY-KEEPERS.

Hundreds of these Machines are now in constant use throughout the kingdom.

Directions for use are forwarded with each Machine; and purchasers may feel assured that attention to the instructions will secure perfect satisfaction.

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"Your Washing Machine has been fairly tried in our family, and by its use a month's washing is got through in five hours and a-half, and the clothes are much more thoroughly cleansed than by the old system, which involved the labour and inconvenience of twelve or thirteen hours for three weeks' washing. I trust this invention of yours will produce a domestic reformation through the length and breadth of the land."—April, 1862.

From Commander JAMES STUART, R.N., Stratford, Essex. "Dear Sir,—Your 'Washing Machine' is quite a success. It accomplishes all it professes to do, and is a great boon to householders.—Jan. 27, 1862."

From the Rev. J. MAKEPEACE, Union Chapel, Luton.

"I have to acknowledge the safe arrival of the 'Washing Machine.' It was tried yesterday, and the results are briefly these:—1. The saving of soap is about one-half. 2. Instead of washing every fortnight, we need wash only once in three weeks, thus saving the difference in the woman's wages and the cost of firing, besides ridding us of the nuisance of frequent washings. 3. The linen 'looks beautiful,' having a better colour than by the old process. Moreover, there was no boiling, nor did anything require rubbing, except the feet of stockings.—Jan. 15, 1862."

From Mrs. DAY, Carlisle-terrace, Bow, Middlesex.

"Your Washing Machine answers admirably. It does wonders. I have been able to accomplish a month's wash in three hours. The Machine is even more than you represent it to be. For the last three washes I have done the sheets, pillow-cases, table linen, toilette covers, &c., without previously soaking them and they have been perfectly clean and stainless. I am satisfied that your machine only requires to be known and it will be fully appreciated.—April 28, 1862."

Copy of a letter forwarded to a lady residing near Andover, by a previous purchaser.

"Feb. 19, 1862.—Madam,—The 'Washing Machine' advertised by Harper Twelvetrees answers so well that my wife says she 'would on no account part from it.' I had inspected several washing machines of various makers, but did not approve of any of them. The sight of Mr. Twelvetrees' machine convinced me that it was the article that has long been required, and I am perfectly satisfied with the work it accomplishes. The washerwomen are somewhat alarmed at the innovation. You must, therefore, be certain when you try the machine that it gets fair play. This fact alone is a high commendation of the machine.—I am, madam, &c., &c."

From JOHN KELLY, Esq., C.E., Rosecommon.

"Having used the 'Washing Machine' for several weeks, I am pleased to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient domestic machine."

From Mr. W. H. COULTAS, grocer, Minchinhampton.

"I received the 'Washing Machine' safely, and we used it yesterday. It does its work well, and is all you represent it to be.—Jan. 28, 1862."

From Mrs. JACKSON, Warwick Hall, Aspatia.

"I have fairly tested the ability of your 'Washing Machine,' and am glad to find we get through the washing much quicker and easier than by the old plan. The laundress at first was certain that no plan could equal her own, but is now a convert to your process.—Feb. 23, 1862."

From Mr. G. GILES, 12, Sidney-place, Commercial-road East, London, E.

"We have used the 'Washing Machine' twice, and consider it a first-rate article. There is scarcely any trouble with it, as you may believe when I tell you that our washing commenced at eight o'clock, and was over by ten. What with the saving of time, labour, soap, and fuel, my wife says that our wash was done at about one-third of what it has usually cost us.—Feb. 23, 1862."

From Mr. F. P. HUBBARD, Chemist, Walsall.

"Our washerwoman used the 'Washing Machine' last week. We find that the washing is done much more expeditiously, and with much less labour, than formerly; also that there is a great saving in time, labour, fuel, &c., and that the clothes come out of the wash a much better colour than by the old process.—Feb. 18, 1862."

From Mrs. MILLS, Smarden, Kent.

"To-day I have been superintending assisting in the first operations of the 'Washing Machine.' We have succeeded capitally. It does its work well, and so far I pronounce it excellent, and a great acquisition to the list of household utensils. I can testify most satisfactorily as to the saving of time, labour, soap, and fuel. We had a heavy five weeks' wash for five of us, with sheets, table linen, shop aprons, towels, &c. All were put in soak yesterday afternoon, and we commenced washing about eight o'clock this morning, and all was finished by half-past three. I have usually had two women one day, and one woman the second.—Feb. 20, 1862."

£ s. d.

No. 1 is very small, and only adapted for Nursery Use, or as a Churn for a small Dairy. 1 1 0

No. 2 is a useful size for a small Family's Washing. 2 0 0

No. 3, ordinary size for a Family. 2 10 0

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FRAMES on which to rock the Machines may be had at 6s. required.

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BRIGGS' AUSTRALIAN SATIN-GLAZE STARCH. Its valuable and economical properties recommend it as the really Perfect Starch. One Pound is equal to nearly Two Pounds of any other, and, as the iron cannot possibly stick, every description of fine work can be ironed without fear of tearing.

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